

LUNNEY FAMILY HISTORY

from the 12th to 20th century:

AN OLD ULSTER FAMILY

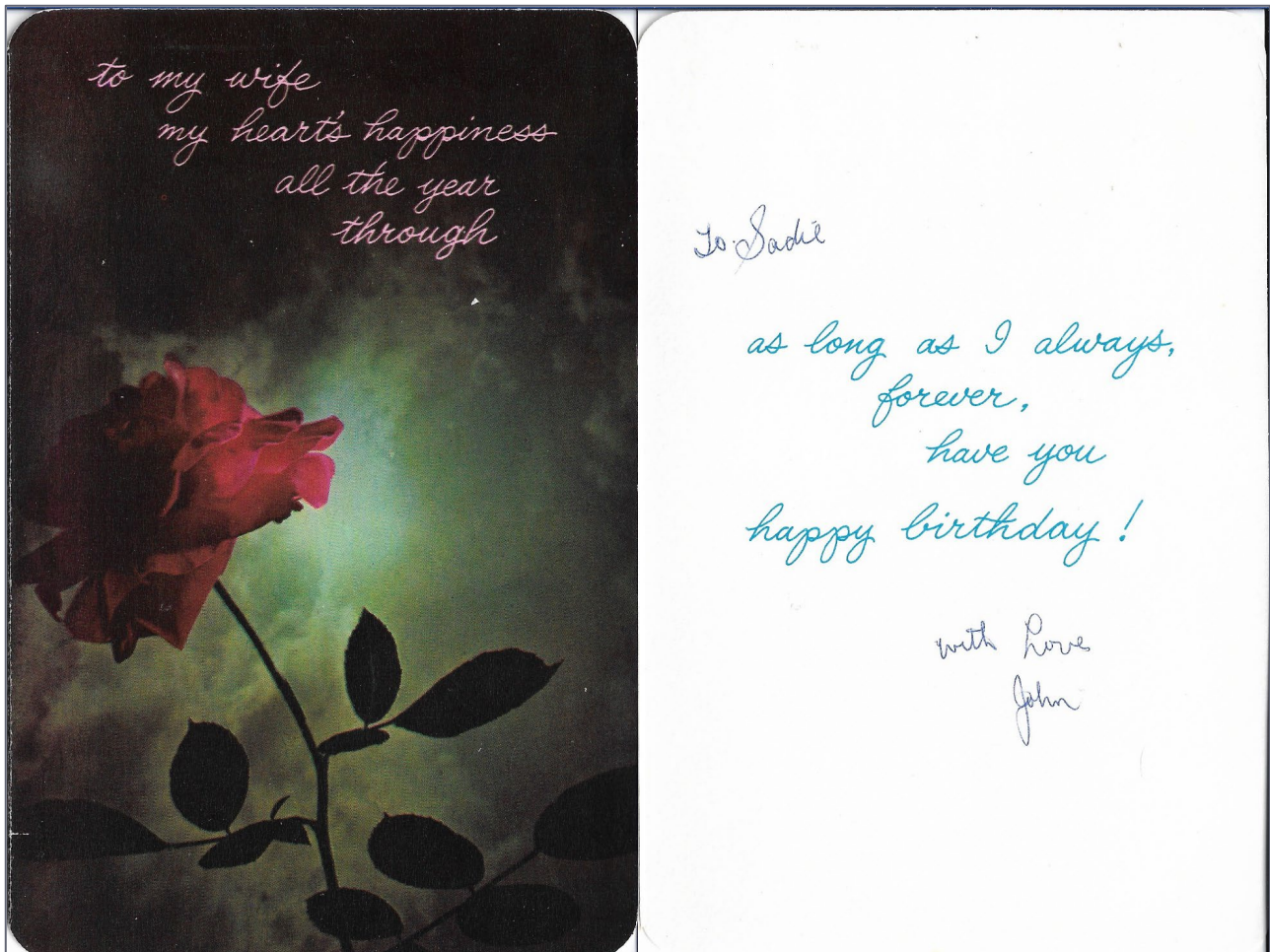




DEDICATED TO THE MEMORY OF
JOHN LUNNEY (1912-1976) AND
SARAH (SADIE) LUNNEY (1919-2005).
THEIR MEMORY WILL BE FOREVER GREEN

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Mum was a widow for 29 years.

She kept this birthday card from Daddy in her keepsake box



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1 FOREWORD

I have compiled this history for my own pleasure, for all the extended Lunney families and, in particular, for my granddaughter Sadie Bolton. It is my hope and intention to keep alive the memory of my parents, John and Sadie Lunney. To put their lives in context, I needed to include the events which shaped their lives, and those of their ancestors.

The history of Ireland and its peoples from 1200 CE onwards is closely bound up with centuries of conquest, war, reprisals, nationalism, forced settlements, famines and religious divides. So, it is important to have the historical context for the events which formed our ancestors' lives. For this reason, I have included details of important historical events. I have also added a section on the consequences of the Ulster Plantations from the 1600s onwards. The plantations set up a chain of events which have been cataclysmic, and destructive of peace in the North of Ireland, up to the present day. I have also included a short glossary at the end to help readers distinguish between, for example: nationalists and republicans; unionists and loyalists; Ulster and Northern Ireland, etc.

I have focused on Ulster history, since all our family originate in this province. Some things which surprised me, and will surprise you too, were: the deep roots of the Lunney sept in Fermanagh; their ancestral home on an island in Lough Erne, where they lived for hundreds of years; and their importance as hereditary scribes to the ruling Maguire family over this period. The McAuleys and McNeills on my father's mother's side were equally long-established in the Glens of Antrim, having come over from Scotland with the ruling MacDonnells in the 16th century. The McNeills farmed the same land at Tornamoney for more than 300 years.

My mother's ancestors can be traced back only as far as the 1840s, (Ballymacarrett) and 1860s (Derry). Once a person or family leaves the land and settles in town it breaks the link. So, although there is plenty of information about the Perrys, Dempseys, Grahams and Nolans in the 19th and 20th century, there is almost nothing on their origin.

The Civil Registration Act of 1864 required all births, deaths and marriages to be centrally recorded. Before then, local Parish Registers were the only source of this information. Details were often sketchy and uninformative, and many registers have been lost over time. For example, the McAuleys settled in the Glens from the 1500s onwards. There are lots of McAuleys, often with the same sets of Christian names, and it is impossible to track a given lineage through the registers.

The Lunney lineage poses a slightly different problem. The first Fermanagh Lunney (Ó Luínín) recorded in the Annals of Ulster was in 1396. There are other source references to Lunnays of the hereditary scribal line in the 18th and early 19th century. But these give their Gaelic names, which cannot be matched with the official records of voters or Griffiths valuation records. So, although I know that the last known male of the scribal line was Matha Ó Luínín, alive in 1809, there is no link to contemporary records. The earliest traceable Lunney ancestor is my great grandfather John Lunney, chimneysweep, of Lurgan, County Armagh, in the mid 1800's.

I have recorded our parents' lives, and that of their growing family, only up until the move from Westrock Drive to Turf Lodge in November 1961. Children have very little insight into the real lives of their parents, so any later history would not add a lot and would be mostly about their children. Also, I would have to cover the Troubles from 1969 onwards, and their effects, Daddy's ill health and early death aged 64 in 1976, and Mum's long widowhood.

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I hope you will enjoy reading about the family as much as I have enjoyed the research and the tracking down of family connections. I have gleaned the facts of Irish and Ulster history from many sources, but please remember that I am not an historian. I have tried to be accurate but, if I have got something wrong, please bear this in mind and make your own corrections.

History books record the lives of kings and warriors, their political manoeuvrings and often brutal actions. When Somhairle Buidhe (Sorley Boy) MacDonnell went to Dublin in 1586 to make a submission to Elizabeth I, they pointed out the head of his son, Alestar, on a spike at Dublin Castle. He is reputed to have said "*My son hath many heads*". Most of Sorley Boy's family had already been killed in a massacre led by Francis Drake, on Rathlin Island in 1575, after the garrison had surrendered. The Earl of Essex boasted in a letter that MacDonnell had to watch helplessly from the mainland as the slaughter was under way and "run mad with sorrow". Earlier, in 1565, Sorley Boy was taken prisoner by Shane O'Neill and held for over a year. Shane released Sorley Boy in 1567 and brought him to a parley with the MacDonnells. There Shane was murdered and beheaded. These were very high stakes days.

Even among the elite, there are few female names. As elsewhere at the time, daughters were routinely given in marriage to cement short-lived alliances. The names of these daughters are rarely mentioned. What is also missing from the record is how the common people lived and suffered under these various dynasties, other than some especially appalling acts of murder, desolation and famine.

Some of our own family life stories and events are sad and surprising. The enduring part of our story is that we are each a link in an unbroken chain of people, whose genes we have inherited. Their DNA survives in us, their descendants. We, the world's human family, can only look back a few millennia. At our source, we all derive from common ancestors in the far distant past.



2 IRELAND AFTER THE ICE AGE

Modern Ireland has been inhabited for only about 8,000 years. The most recent Ice Age lasted from around 30,000 to 15,000 years ago. Ireland was almost all tundra then, covered in ice sheets three kilometres thick. These ice sheets and glaciers dug into, and modelled the features of modern Ireland. The Glens of Antrim in the north east were gouged by glaciers. The ice lingered in the north east of Ireland until about 15,000 years ago. Ireland was one of the last places to be re-settled by humans, after the ice had eventually melted. It is generally thought that colonisation began in the north east¹, about 8,000 years ago. Settlers from Scotland crossed over the short sea channel (around 12 miles today between Scotland and north east Ireland at the closest point). The cultural and physical links between the peoples of north east Ireland and south west Scotland are strong, and have endured through the centuries.

2.1 THE FIRST NEOLITHIC AND CELTIC PEOPLES

Ireland was heavily forested and the first Mesolithic inhabitants were hunter-gatherers living in portable skin tents. As elsewhere in the world, populations changed over time. The Neolithic peoples of 5,000 years ago settled mainly in the north, with a major settlement in the Boyne Valley. This is the most important Neolithic site in Ireland. Newgrange, the best known of the many Neolithic tombs, is in the Boyne valley. It is 5,000 years old, older than Stonehenge and the Pyramids². The valley has kept its importance as a sacred site through to modern times. The nearby Hill of Tara became the place of investiture for later Celtic High Kings.

Navan Fort (Emain Macha), in Armagh, sixty miles from Newgrange, was settled by Neolithic farmers about 5,000 years ago. The site was probably also used for sacred rituals. It became the ancient ceremonial capital of late Bronze Age and Iron Age Ulster. Navan Fort has been described as the “*premier archaeological site in Ulster*”³. It is thought that St Patrick began his Christian ministry in Armagh, in the 5th century, because it was such an important area.

Over time, new settlers displaced or intermingled with earlier settlers and brought new technologies. What scientists call “*the modern genetic landscape*” arrived about 4,000 years ago. Some 4,000-year-old male skeletons unearthed on Rathlin Island (in the north east) have genomes close to modern Irish people. These Rathlin men themselves share kinship with farmers from the Eastern European Pontic steppe, near the Black Sea.

The introduction of cereal farming from 200 CE onwards led to lots of forest clearance, and the emergence of a more settled way of life. There would still have been seasonal movements, such as moving a herd to pasture on the mountains in spring, and back down later in the year. Although there were no roads through the interior, river and sea routes made for speedy travel to settlements around the coast and on riverbanks. Ireland had a small population in these prehistoric times, only about 100,000-200,000.

Archaeologists are still discovering artefacts from Ireland’s pre-history, in the form of bog people and buried ritual artefacts, including gold ornaments from the time when Bronze Age people worked Ireland’s gold mines⁴.

2.2 ORGANISATION AND CULTURE IN PRE-CHRISTIAN AND EARLY CHRISTIAN SOCIETY

The Romans did not try to conquer Ireland. A map of Ireland does feature in the great atlas of Claudius Ptolemy in the second century CE. It shows that a tribe, whose modern name would be “*people of Ulster*”, lived in a large area extending from Armagh to the Boyne valley. As in many other countries

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and societies of the time, various tribes lived in distinct geographic areas. In this pre-history there was no written word. History, poetry, genealogy and stories would have been passed down through oral tradition. There was also oral tradition Brehon Law, written down in the 5th century in its original ancient Irish. Brehon Law was a complex system of civil, military and criminal law. It set out the rights and duties of: landlords and tenants; fathers and sons; masters and servants etc. Women had the right to own land and retained this right after marriage. The Brehon Laws were the de facto code of law through until the early 17th century (possibly honoured more in the breach than the observance in some cases). They were overridden in Elizabeth I's time and the English legal system imposed.

From the 7th century onwards, scribes wrote down the Ulster Saga Cycle of heroic tales. These would have been handed down from, and probably embroidered by, storytellers of the past. They reflected the organisation of society in prehistoric Ireland.

"They relate the heroic deeds of Ulster's warriors and their constant warfare with their mortal enemies, the people of Connaught under their great warrior Queen Maeve. Throughout all of these stories Emain Macha, like Camelot in the stories of King Arthur, stands as the legendary capital. Here was the Craeb Ruad (Red Branch Hall) where guests were entertained, poets recited, kings feasted and warriors competed in contests of strength...⁵".

Pre-Christian society from 2000 BCE to 400 CE was well-ordered, with numerous kingdoms, many quite small. It was hierarchical. There were chieftains, nobility, scholars and poets, farmers and workers (some of whom would have been slaves). Poets, scholars and warriors had high standing. Settlements were small and domestic, fortified against raiders.

Over time various chieftains expanded their geographic reach through warfare. Each chieftain would be in more or less constant warfare to defend or expand his (and sometimes her) boundaries. Chieftains were expected to lead in battle. Warriors, and their skills in battle, were lauded by praise poets.

The advent of Christianity, around 400 CE, brought literacy to the elites, and scholarship became even more highly regarded. Although power and geographic reach was concentrated in fewer chieftains, there were numerous affiliated petty kings. These owed fealty to their chieftain king and paid tribute. It is reckoned that there were 150 kings at one time, out of a population of half a million people⁶. This was the era when the four main provinces emerged. Ulster, Munster, Leinster and Connaught. There was also Royal Meath, centred around Tara, though this was part of the Southern branch of the Ulster O'Neills' territory. Meath became subject to the waxing and waning of High Kingship.

High Kingship was more of a concept than an actuality. Brian Boru, in the 11th century, was the first to claim High Kingship convincingly, by wresting it from the O'Neills in 1002 CE. Boru was killed in 1014 in battle with the Vikings, who had settled parts of Ireland through conquest. After him, High Kingship became notional again, being recognised only by those petty kings or chieftains who already owed allegiance.

Irish scholarship pre-dated, and was very different from, that of medieval England. In England, literacy and scholarship were confined mostly to ecclesiastical circles. Ireland was also christianised, by Saint Patrick, earlier than Britain. Irish scholars already had a defined position and value in the courts of their patrons. The advent of literacy simply increased their standing. All the histories, genealogies, medicines, laws and land rights, which had been passed down by hereditary families through oral traditions, could now be written down.



There was close binding between church functionaries and the leading clan. So, in Maguire country, for example, all the important church positions were held by Maguires. But there was also a class of scholar that straddled the church and the laity. These were scholarly families who were herenachs. Herenachship was hereditary. They were responsible for managing designated church lands. Since the post was hereditary, the families were effectively owners of the lands, which would have been granted by their patron. They had specific religious and pastoral duties. The herenachs were not ecclesiastics, but family members in each generation would usually have held church posts.

Chieftains gained prestige from having a glittering court of scholars, praise poets and doctors. They used the grant of herenach status to tempt scholars to attach themselves to their court. Most likely, this is what tempted a branch of the Tyrone Uí Luinín to become herenachs in the Maguire country of Fermanagh. This was probably sometime in the 13th or early 14th century, though the first mention in the Annals of Ulster of the Uí Luinín, herenachs of Ard Uí, was not until 1396. Ciaran Ó Scea⁷ notes that family *“control of the important position of archdeacon appears to have paid a fundamental role in the institution of herenach septs.”*

2.3 IRELAND'S DESCENT INTO A VASSAL STATE

Ireland is geographically isolated, being the last island outcrop of mainland Europe. To the west there are four thousand miles of Atlantic Ocean. To the east is the large island of Britain. During the Dark ages in Britain, reckoned as from 500CE-1066CE, Ireland was not on the British radar. The Norman Conquest in 1066 heralded the beginning of the long, slow, sporadic, battle-strewn annexation of Ireland by England.

First, in 1169, came some Norman knights and soldiers, who were originally invited as quasi-mercenaries by Diarmuid MacMurrough, King of Leinster. These included “Strongbow”, who married the King’s daughter⁸ and became King of Leinster in 1171. The Normans stayed to conquer and settle some land⁹ and, by becoming assimilated, make later English Kings uneasy. England also feared that one of their deadly enemies, France or Spain, would use Ireland as a jumping off point for the conquest of England. Robert the Bruce of Scotland had attempted something similar in the early 14th century.

As the power and reach of successive Kings of England increased, so did their interest in conquering Ireland. It was a difficult target. Dublin was the only town. The population was spread out over inaccessible terrain. The mosaic of petty kingships, each retaining its own complement of warriors, made it impossible to conquer through a few decisive battles.

The Tudor Conquest ploughed on from 1536 to 1603. In 1541 Henry VIII declared himself King of Ireland as well. A number of Irish lords made a show of fealty, accepting English titles. This was not taken seriously by the lords themselves, who saw it as just another elastic manoeuvre in the political game. But it was the beginning of the end game for Ireland.

The English made little headway in Ulster itself. There were only two points of access from the south for a large army, and these were well defended. The Ó Néills had been and were still, in essence, the Kings of Ulster. Aodh Mór Ó Néill, (Hugh O’Neill) was the most powerful lord in Ireland in the 16th century. He exerted absolute control over the lives of his peasantry and amassed a fortune in tribute from his vassals¹⁰. Hugh O’Neill played a major role in the various pitched battles and shifting alliances. He consolidated his own power within Ulster through ruthless murder of opposing lords and by entering into opportune alliances.

Over years of warfare, the strong intention grew in O’Neill to drive the English out of Ireland. In history this is termed the *“Nine Years War”* from 1594-1603. His heartland was in mid-Ulster and the terrain made it easily defensible against armies from the south.

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Despite many battles won, the war for control of Ireland was definitively lost at the Battle of Kinsale in 1601, although the war did drag on for a while longer. Meanwhile, the English, under the orders of Mountjoy, had succeeded in a sea landing of troops in Ulster. They then built forts along the shore of Lough Foyle. Mountjoy had taken over from the Earl of Essex as Lord Deputy in Ireland in 1600. He was a very able Commander and used various tactics to isolate and wear down O'Neill in his heartlands. First, he won over O'Neill's ally Tyrconnell. This junior Tyrconnell had been tasked with guarding the sea borders while his own Lord was at the wars. Instead, after being promised lands of his own, he allowed Sir Henry Docwra to land and dig in 4,200 troops at Lough Foyle in the northwest. Mountjoy created a diversionary battle in the south to prevent O'Neill and his forces from going north to engage with Docwra. He followed this up by picking off O'Neill's allies through promises of land grants, capitulations and surrenders. He established a series of garrisons on the southern border of Armagh, where O'Neill had counted on the hostile terrain to stymie troops.

Most horribly, and powerfully, his army carried out a targeted campaign of scorched earth devastation. His troops killed all before them and destroyed farms, crops and herds. So Mountjoy effectively starved out the inhabitants of a broad swathe of Ulster. Mountjoy's General, Arthur Chichester, later to be Lord Deputy after Mountjoy, was an equally enthusiastic adopter of famine as a tool of war. Chichester practically denuded parts of County Down of its inhabitants, and drove on into the heart of Tyrone.

The subjugation of Ulster was complete by 1603. The inauguration site of the O'Neills at Tullyhogue Fort in Tyrone was destroyed, as was the inauguration chair of the O'Neills at Castlereagh. Hugh O'Neill capitulated six days after the death of Elizabeth I in 1603, and signed the Treaty of Mellifont. Mountjoy granted amnesties and ceased reprisals. The Irish lords had to agree to abide by the English law of primogeniture and the ancient Brehon laws were finally wiped out. The effect of this would be to break up their lands yet further, by giving rights of inheritance to junior branches.

Despite the humiliations of utter defeat, there was relatively little change before Arthur Chichester became Lord Deputy in 1605. Chichester was single-minded in enforcing the terms of the Treaty and in forcing Protestantism on the country. By 1607 the main Ulster lords were finding their new, reduced, circumstances intolerable and were making overtures to Spain for help in re-establishing their position. There is still debate about what motivated the Earls (Hugh O'Neill, Rory O'Donnell and the heads of some leading Ulster Gaelic families, including the Maguires of Fermanagh) to commit the terminal blunder of abandoning their territories. In 1607, the Earls sailed off into what turned out to be permanent exile in Europe.

After the Flight of the Earls in 1607, Ulster, the province which had successfully resisted power grabs and colonisation by the English, was now without leaders. The way was clear for James I to annex the whole of Ulster and create the Protestant Plantations.



3 JOHN LUNNEY'S FOREBEARS

The Lunneys are an old native Irish family, with roots in north west Ulster: Donegal, Fermanagh and Tyrone, going back at least eight centuries. They are first recorded as living in Raphoe in Donegal. Later known as Luineach, Ó Lúinígh and Ó Luínín, (anglicised as Lunney/Lunny¹¹) they feature in the Annals of Ireland as onetime Chiefs of the Cinéal Moen tribe. Skirmishes with neighbouring tribes were common. Around 1183, the Lunneys lost many of their people in battle and were driven from Donegal to settle in Tyrone and, later, Fermanagh. The then major branch, Uí Lúinígh, lived in the Sperrin Mountains of Tyrone (where they gave their name - Mhuintir Lúinígh - to a district in the Sperrin Mountains). A second branch, Uí Luínín, settled, sometime after 1200 CE, on Inishmore (Inis Mór, literally "large island") in Upper Lough Erne, close to present-day Enniskillen.

The Uí Luínín became one of the major church and professional families in Fermanagh. They were hereditary scribes, historians and genealogists to the great Fermanagh family of Maguire chiefs, who ruled Fermanagh for three hundred years.

The numbers of Lunneys¹² starting out again in Fermanagh and Tyrone is unknown, but there may have been only some dozens. There were probably only a few hundred people living in Fermanagh's watery and thinly populated terrain around 1200 CE. The population of the whole nine counties of Ulster was only about 78,000 in 1660¹³. Fermanagh was then, and still is, the least populated county. A census¹⁴ of 1659 gave the population of Fermanagh as 5,302 Irish and 1,800 English/Scots. Everyone in Fermanagh lived on or near water and, in the absence of major roads, travelled in family boats along rivers and between the many islands in Lough Erne.

Fermanagh is a lakeland county, one third water. It is dominated by the twin Upper and Lower Lough Erne and its maze of 154 islands, waterways and semi-connected lakes. It is said about the Lough "*In summer Lough Erne is in Fermanagh. In winter Fermanagh is in Lough Erne*". The main town, Enniskillen, is beautifully located on an island of 62 acres in the river connecting the Upper and Lower Lough Erne. There were no towns until the Ulster Plantations of the 1600s, when Enniskillen was created on the strategic land bridge between the two parts of the Lough.

The 1659 census shows only 26 Lunneys¹⁵ (spelt variously) in Fermanagh¹⁶. Today there are about 4,000 Lunneys¹⁷ worldwide, descended from emigrants, mainly to Canada, USA and Australia. All Lunneys are descended in the male line from the original Donegal sept. There are Lunneys in all walks of life including, intriguingly, the American Glynn S Lunney who was a NASA Flight Director for the 1969 moon landings, and Black Team Flight Director during the 1970 Apollo 13 crisis¹⁸.

Emigration took place mostly from the 19th century. In the upheavals of the 17th century some may have been killed, driven off their farms, or transported to the West Indies as sugar slaves by Oliver Cromwell's troops. Otherwise, until the mass emigrations of the 19th century, most Lunneys¹⁹ stayed firmly on their rural farms in Fermanagh and Tyrone. They also spread out a little into neighbouring Monaghan and Cavan.

Our division of the Lunneys were, and many still are, based in Fermanagh. The main branch settled at Ard Uí (Arda) on Inishmore. They lived there continuously for hundreds of years, although they were most likely dispossessed in the 1650s, when Cromwell's troops crushed the rebellion of the 1640s. The first mention of the Lunneys of Arda in the Annals of Ulster was in 1396, recording the death of Matthew "*an expert in history, poetry, melody and literature*". The last known Lunney of the Arda line, Matha Ó Luínín, was an elderly man in 1809²⁰.

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The Maguires were absolute overlords of Fermanagh, often called “Maguire country”, from around 1300 until the Protestant Plantations of the 1600s. They lived close to Inishmore, in a castle sited on what is now Enniskillen. Succeeding generations of Maguires spread out over Fermanagh, holding most positions of note. As well as owning and ruling the lands, all important religious, legislative and judicial posts were held by Maguires. The Maguires were renowned as church benefactors and patrons of the arts. They endowed churches and maintained a court of doctors, historians, poets and learned men.

Scholarship in history, religion, law, medicine, poetry and music was highly valued in Ireland, and the Maguires were prominent patrons. This patronage was invaluable for the survival of historical documents of all kinds, especially poetry, medicine, history and law. Ancient documents, written on vellum, decayed over time and needed to be fresh copied to ensure the survival of their contents. Patrons such as the Maguires assembled scholars, organised the collection of works from across Ireland, and provided food, lodging and materials. In return, the patron gained respect as a right-living noble, and had praise poetry about him written and circulated by the bards. The Uí Breasláin, Uí Caiside and Uí Luínín were three of these key professional families who flourished under the Maguires.

The Maguire Cathal Óg Mac Maghnusa has particular renown as patron, and compiler, of the Annals of Ulster, (*Annála Uladh*) which record historical events in medieval Ireland, Fermanagh in particular. The entries cover the years from 431CE to 1540CE. Entries up to 1489CE were written up in the late 15th century by the Lunney and Cassidy scribes Ruaidhrí Ó Luínín, and Ruaidhrí Ó Caiside. The Lunney family held the original of the Annals, and updated this through to the middle of the 16th century. It was probably sold off in the early 18th century. Today, this manuscript is held in the Library of Trinity College Dublin. The other version, a contemporary copy, is held in the Bodleian Library, Oxford. Cathal Óg Mac Maghnusa, among other Maguires, ensured the preservation of these and other ancient texts by collecting them and arranging for these to be copied and updated by his scribes.

The Uí Luínín of Ard Uí were hereditary herenachs to church lands in Ard Uí. They also held other lands in Derryvullan, on the east side of Upper Lough Erne, in thirds with the Uí Banáin (later the Cassidys²¹) and Uí Breasláin. These church families farmed the lands, maintained the associated church, and provided hospitality to the bishop and retinue on their twice-yearly visits. In return, they could manage the lands as they wished. It is likely that the wider Lunney clan benefited. In the customs of the time, property was owned and managed by the clan, not the individual, and could be assigned as the elders decided. Indeed, the most likely problem in the Middle Ages was under-population, causing a shortage of tenants and, in some cases, difficulties in fulfilling herenachs’ responsibilities to the church. Herenach rights, though permanent, could be changed or taken away. Ciaran Ó Scea notes that Pierce Mag Uidhir (Maguire):

“with the aid of his grandfather, the same bishop of Clogher, was able to oust on various occasions the traditional erenach families of Uí Luínín, Uí Banáin and the Uí hOgáin from the parsonages of Derryvullen and Iniskeen during the second decade of the fifteenth century”²²

By the 16th century, the Uí Luínín were named as third-part herenachs in Rossory, where Lisgoole Abbey was sited.

3.1 LUNNEYS UP TO THE 17TH CENTURY

3.1.1 LUNNEYS IN TYRONE

Ó Lúinigh chieftains occupied the 200-square-mile Muintir Lúinigh district of Tyrone from around 1200 until 1607²³. They had local political influence, as seen in their child fostering, and subsequent adoption, of the powerful Turlough O’Neill in the mid-16th century. Turlough adopted the name



“Luineach” in honour of the family links. He became the O’Neill Mór of Tyrone and was, for a time, the most powerful ruler in the North. He was eclipsed, in the late 16th century, by his ambitious cousin Hugh O’Neill. All of this became moot when, having lost the Battle of Kinsale, the Ulster Lords sailed away from the North, and King James initiated the Plantations of Ulster.

The Uí Lúinigh, in common with their cousins in neighbouring Fermanagh, suffered heavy confiscations in the Ulster Plantations. Like others, they managed to retain some lands by converting to the Church of Ireland. By the mid-19th century, after the depredations of the Famine and subsequent emigration, there were only 9 Lunny (1 Lunney+ 8 Lunny) families left in Tyrone.

3.1.2 LUNNEYS IN FERMANAGH

The first mention of the Uí Luinín of Ard Uí in the Annals of Ulster was in 1396, recording the death of Matha, herenach of Ard Uí “*skilled in praise-poetry, history, music, Latin learning and other arts*”²⁴. They are recorded first as herenachs, then, in later entries, as professors and historians to the Maguires.

Matha was followed by: Piarus “the Crooked” (d. 1441), noted as herenach, poet and historian; his son Matha II (d. 1477); Tadhg Fionn Ó Luinín (d. 1478) a sage in medicine as well as history; Ruaidhrí (d.1528), the son of Matha II, was a principal scribe of the Annals of Ulster; Ruaidhrí’s grandson Matha Ruadh (d. 1588) - “*Matha Ó Luinín, Maguire’s Professor of History, a good master and teacher of learning to the Schools of Ireland in History and in Poetry. Head of a guest house and a good supporter of the learned and the needy, died on the 4th of May*”. This Matha may have been the Matthew O Lonine²⁵ who was pardoned (the offence not mentioned) in a Royal fiant of 1586²⁶.

Uí Luinín were prime operators in saving and recording ancient manuscripts before these could decay. The Uí Luinín of Ard Uí were also historians and genealogists, responsible for preserving and updating the family trees of around 400 Fermanagh families, half of whom were Maguires. There are also extensive genealogies of the Ó Caiside families. Some of the genealogies may have been compiled by the relevant families, and passed on to the Uí Luinín for safekeeping, along with other precious documents, in the turbulent times of the early 17th century.

Several Uí Luinín continued this work in a piecemeal fashion right up until the beginning of the 19th century. It is ironic, given their primary role in recording and safeguarding important Fermanagh family trees, that the Uí Luinín family tree has been lost. This may have been taken abroad by emigrants. Or it may have been stored somewhere separately from the rest of the original genealogies, where it was lost sight of. The only records of Uí Luinín generations are: the dozen or so mentions in the Annals of Ulster; a five-generation record in a preface to the Fermanagh genealogies; a spurious pedigree up to the 1700s in the Royal Irish Academy,²⁷ and some scholarly works by named Uí Luinín. There is also a family record made in the early 1700s of a few births in the family. This has survived because it was endorsed on an important document now in the Bodleian Library. In the record the family name is spelt Linan²⁸, so this is probably an informal family record, in a household where there were no longer any learned family scholars, and where paper was in short supply.

3.2 FERMANAGH LUNNEYS IN THE 17TH CENTURY

“The Maguires of Fermanagh”²⁹ is an important document, assembled in the early decades of the 17th century by Giolla Padraig Ua Luinín for the Maguires. It tells how an early chief (13th/14th century) dealt with revolt on the part of his nobles, and how the lordship of Fermanagh passed in a direct line through generations of Maguires.

“the tract seems to have been written from older materials. It seems highly probable that the materials in question represent the Ó Luinín tradition. Ó Luinín was seancha or ollamh le seanchas to Maghnus

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and is given a position of importance and trust in the tract, while Ó Breislein is in disfavour. Giolla na Naom Ó Luinín is summoned by Maghnus as forming with Ó Caiside his inner cabinet, and at the secret sitting of that cabinet he delivers himself of a candid opinion, unfavourable to the revolting chiefs.³⁰

The story also sets out family rights to lands, including church lands vested in herenachs. Derryvullan, where the Uí Luinín were one-third herenachs with the Uí Banáin and Uí Breasláin, is specifically mentioned. Ó Luinín made a point of disparaging Ó Breasláin in the story, and showing himself and Ó Caiside as part of the Chief's inner circle. This probably reflects actual rivalries between these professional families. The Uí Breasláin increased their power, through opportune marriages and alliances. They had become arch-erenachs of Derryvullan by the mid-fifteenth century.

Ó Luinín counsels the Chief about his nobles' refusal to pay tributes: *"what one has long borrowed is usually regarded as one's own"*.

As the Maguire's hereditary historian in the 17th century, Giolla Padraig Ua Luinín (active 1630s onwards), was deeply involved in saving and transcribing historical texts collected by Brian Maguire of Tempo (Brian the Traitor³¹), the younger brother of the last Maguire chieftain.

These early years of the 17th century were the last flowering of the scholarly tradition in Fermanagh. Up until this time, English attempts at colonising and dominating Ulster had been a failure. But, following protracted struggles and bitter warfare, the English, with Mountjoy and Arthur Chichester prominent, prevailed. They laid waste the lands, people and animals in their way. Chichester estimated that one-third of the population of Ulster "perished of famine". In 1601 Chichester reported *"We spare none of what quality and sex soever and it has bred much terror in the people"*.

The reason why the Earls of the North chose to leave Ulster after their final defeat is work for the historians. But the so-called Flight of the Earls in 1607 led to the Ulster Plantations, which swept away the old structures, religion, and many of the native people.

After the Flight, the Earls' lands were deemed abandoned, and became the property of James I. This made possible the Ulster Plantations, aimed at awarding these lands to loyal Protestant undertakers. The undertakers, in turn, undertook to "plant" the lands with loyal Protestants from Scotland and England, and to build fortified settlements.

In Fermanagh, as elsewhere, some land (20% of the total) was set aside for loyal native Irish, who took an oath of loyalty to James I and who may ostensibly have converted to the official Church of Ireland religion³². The alternative was loss of land and likely starvation. This native allocation was mostly on the west of Lough Erne, with the better lands being given to the new Scottish and English settlers.

At this time, the Uí Luinín of Ard Uí, who managed to hold on to their home on Inishmore, may have taken the pragmatic step of converting to the Church of Ireland. Certainly, on 2nd October 1632 the Uí Luinín were still residing at Ard Uí, when Padraig Ó Luinín dated a genealogical certificate from there. In the coming years, hereditary professional families such as the Uí Luinín tried to keep faith with the old learning and pass this on, along with updated valuable records, to future generations.

All the herenachs' church lands were taken back by James I early in his reign and vested in the Bishops of the Church of Ireland. Dispossessed herenachs deemed loyal were awarded lands, often elsewhere in Fermanagh. A Patent Roll of James I in 1609³³ notes the Uí Luinín (spelt Munterluyne- Lunney people or abode) as being herenachs of one third of lands in Rossory, on the west side of Upper Lough Erne. The previous Derryvullan herenach land was on the east side of Upper Lough Erne, close to Inishmore³⁴. Since the Uí Luinín were associated with Lisgoole Abbey in Rossory, the Patent probably



reflects the status of Uí Luinín actual holdings just before they were dispossessed of their role as herenachs.

Around the 1630s, the Uí Luinín began to describe themselves as “*the chief antiquaries of Ireland*”. However, the historian Katharine Simms commented³⁵ rather that they were middle-ranking, not the highest nor yet the lowest. Succeeding generations of Uí Luinín referred to themselves as Uí Luinín of Ard Uí, right up until the early 1800s. But it is most likely that, at some date between 1641 and 1659, they lost Ard Uí. This probably happened at the time when Cromwell’s troops ravaged Ulster. If so, the Ard Uí line would have retained the title of “Ó Luinín of Ard Uí” in the same way as dispossessed Chieftains in Scotland and elsewhere held onto their homeland titles, even though they had lost their homeland.

3.2.1 THE 1641 REBELLION AND THE LOSS OF ARD UÍ

The events of the 17th century were brutal in the extreme. In the 1640s, when Charles I was losing his grip on the English Parliament, and his country, the native Irish rose up again. In Ulster they began by murdering English, then Scots, settlers, leading to a chaos of reprisals and counter-reprisals. Ireland was for a time outside the control of Britain, which was dealing with its own Civil War.

At the start of the 1641 Rebellion Mullmory Ó Luinín of Ard Uí was apprehended in Dublin by Crown forces, and charged with possession of a skean (dagger)³⁶. He was examined by Sir Richard Bolton, then Lord Chancellor, and Sir Gerard Lowther. Mullmory said that he was a surgeon and had come to Dublin to find work with a Dublin surgeon. The record has been endorsed “*very suspicious he came at the appointed as it seems to be surgeon to them*”, meaning that they thought he had come to join the rebel forces. This could well have been the event which led to the loss of Ard Uí.

Between 1649-1653, Oliver Cromwell and his army reconquered Ireland through battle and civilian massacre. At least a quarter of the Irish people were lost to war, famine and plague. Many were also transported to Barbados as sugar slaves. The aftermath of the conquest brought famine and bubonic plague. Mortality estimates vary from 15% up to 83% for the Cromwellian campaign and its aftermath³⁷.

In the midst of this despoilage it would seem impossible for the Uí Luinín, and other learned families, to keep hold of their treasures of knowledge, update them, and to pass these on to the next generation. For a while they managed it. They kept safe the Annals of Ulster, the “Rawlinson” manuscript of the 15th and 16th centuries³⁸, plus hundreds of pedigrees of Fermanagh families. The Fermanagh genealogies were updated sporadically through to the 1800s. The Annals and the Rawlinson manuscript were sold in the early 18th century. One of the Rawlinson folios was used to record the births of “Patt. Linan; “Rynold Linan”; Phillip McLinan Edmond & Son”; “Catharine Linan” and “Onora”. This dates the manuscript as being in the possession of the Uí Luinín until at least 1710.

The Fermanagh census of 1659 notes three families of Lunneys³⁹ (spelt variously), two in Rossory⁴⁰ and one in the Derrybrusk/Derryvullan area. Ard Uí was originally in Derryvullan Civil Parish and Inishmore was later designated as Derrybrusk Civil Parish. It may be that the O’Lynnans mentioned in the census were the Uí Luinín of Ard Uí, dispossessed but living close at hand. The census notes only 26 individuals – 18 in the Rossory area and eight in the Derrybrusk/Derryvullan area. This seems a tiny number, given that the Uí Luinín had been settled in Fermanagh for at least 300 years. Possibly these were the only Uí Luinín⁴¹ remaining after decades of warfare, massacre, plague and famine. After all, only 217 Maguires were accounted – they who had ruled Maguire country for centuries. But there were 61 Cassidys: a scholarly family similar to the Uí Luinín. It would be expected that the Cassidys



and the Lunnays would have similar numbers, given their similarity of Fermanagh tenure and exposure to political and environmental turmoil.

More research in contemporary documents could give the answer. So far, there is nothing directly linking Uí Luinín to Ard Uí after 1641. The 1659 census shows only four inhabitants of Arda, and notes these as English. So, the Uí Luinín most likely lost their home in reprisals after the Rebellion.

A recent journal article⁴² has a section on “*the Uí Luinín and Irish Scholarship*”, which identifies Conchabhar Ó Luinín as writing an historical tract on the war of 1641, between 1650-1700, fragments of which are held at the Royal Irish Academy⁴³. It is thought that Conchabhar may have been in Munster at the time of writing. Conchabhar was also the author, around 1671, of a set of poems.

3.3 FERMANAGH LUNNEYS IN THE 18TH CENTURY

In the early 18th century Cathal Ó Luinín (c. 1676-c. 1732), son of Matha Ban Ó Luinín, grandson of Matha Ó Luinín, was active in Dublin. He was self-declared in the lineage of the Uí Luinín of Ard Uí, was proficient in Irish, and had access to the family’s treasured documents. Cathal anglicised his name as Charles Lynegar⁴⁴, and gained a foothold in Trinity College Dublin as its first “Professor of the Irish Language”, from 1708-31. The post’s title was much grander than Lynegar’s actual status. He did not have salary or tenure. He was paid through voluntary contributions of Trinity College fellows. The avowed aim of these language classes was to enable Anglican divinity students actively to promote the conversion of Gaelic-speaking Irish Catholics to Protestantism.

The Annals of Ulster, which had been held by the family for two centuries, were sold to a private buyer in Dublin around the beginning of the 18th century. Lynegar probably brokered this sale, among others, since he was the obvious link between Dublin academic circles and his family back in Fermanagh. Trinity College, Dublin⁴⁵ later acquired the Annals at auction.

Lynegar also freelanced as a genealogist. He prepared family pedigrees, some of which still survive. In 1704 he produced a pedigree, in Irish and English, for the 4th Earl of Antrim.

He was accused of “*fabricating pedigrees to suit local circumstances*”⁴⁶. A 1968 article in *Hermathena*⁴⁷ quotes: “*The bold Ó Luinín is the man greatly esteemed now in the city whose second name is The Ford of the Hurdles, chief port of Eire of the fair meadows. I would advise the descendants of Conn – all of them who still live – not to listen to his false pedigrees since his knowledge is very scanty. It behoves me to give kindly advice to the race of Eimhear who earned no reproach, namely, that they take no account of his pedigrees for he is not unbiased in his science.*” Lynegar also composed “*adulatory poems in Irish for his Anglo-Irish patrons*” of pedestrian quality.⁴⁸

Lynegar was mocked by his fellow Gaelic scholars in Dublin for his truckling to the Anglo-Irish, and for being a member of the Church of Ireland. The poet Tadhg Ó Neachtan made satirical references to Lynegar in a contemporary poem.

Some of his personal papers are held at the Royal Irish Academy. These include a two-page vellum manuscript created by Lynegar, which purports to be his family pedigree. It is written in Irish. Its vellum, ornate calligraphy and family shield make for an impressive-looking document. However, the pedigree does not seem to have any grounding in historical truth. The main Irish style of pedigree is easy to forge, given the Z son of Y son of X style of its accounting. The female line is not formally recorded. The sons need not be first born sons. So, if you want to claim descent from X you can invent another son for him and take the descent from there.

The pedigree is doubly disappointing as Lynegar has not bothered to include enough generations (from Niall of the Nine Hostages c. 400CE⁴⁹) to make the lineage feasible. Nor has he drawn plausibly

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on the Ó Luinín names mentioned in the Annals of Ulster, though some of the same Christian names are used. He has included unlikely high-status wives, with implausible forenames. Either he did not have access to the family pedigree records or he simply wanted to create a flashy document which looked good and included some keynote names. See the sample⁵⁰ below:

“MATHA Lynegar alias O Luinín whose wife was Caitlin (queen/dau.) of Henry O’Neill, lord of Tir Eoghain (d. 1489)

Son of SOLAMH (Solomon), high ollamh of Ulster and Ireland, his wife was Mariana dau. of Manus O’Kane lord of Oireacht Uí Chatháin

Son of NEIDHE of the gallantry, his wife Marabella dau. of Angus Mór MacDonald who took the lordship of Antrim

Son of Sir PATRICK O Loinín high ollamh of Ulster and Ireland whose wife was Anamaria dau of Aodh Magennis Lord of Iveagh “

Lynegar seems to have led a hand-to-mouth existence. In an article on Gaelic scholars, which discusses the Ó Luinín tradition, Katharine Simms⁵¹ comments: *“An awareness of all the prosperity and public recognition his family’s profession had earned in the past must have been particularly galling to Charles Lynegar, who ended his career a bankrupt in the Dublin Marshalsea, or debtors’ prison.”*

In the course of the 18th century the Uí Luinín, like many others, adopted or were recorded with, anglicised names, including first names. Catholics and dissenting Protestants such as Presbyterians, were denied rights to land, religion and franchise through laws which favoured members of the Church of Ireland. These Penal Laws were intended to punish recusants and encourage them to convert to the Church of Ireland, to demonstrate loyalty to the King.

There are no easily accessible records of this time, to help in tracking the Lunney generations in the 18th century, except for the limited freeholder records of the later 18th century. These are lists of householders entitled to vote. Freeholders were men who either owned their land outright or who held it in a lease for the duration of their life, or the lives of other people named in the lease⁵². These were relatively few as most land was owned by large landlords.

Most of the entries in the freeholder records are for “Lunny”, with the occasional “Lunnin” (often for the same person in a different list) and one “Luny (1788)” and “Lunning (1788)”. During this period the spelling “Lunny” is becoming the norm. There are 14 names in the 1796 list, all for Lunnys living in Clanawley and Knockninny Baronies.

None of these people can be matched up with the Uí Luinín of Ard Uí, even though we have first names (in Irish) of the presumed head of the family for each generation of the 18th century (Píaras; Conchabhar, Matha⁵³). Without knowing where they lived, and what their English first names were⁵⁴, there is no point of reference.

Charles Lynegar was the last public scholar in the Ó Luinín lineage. The family kept hold of the Fermanagh Genealogies of prominent Fermanagh families, and these resurfaced in the early 19th century, in the keeping of Matha Ó Luinín, who was the last known in the male line of the Uí Luinín of Ard Uí⁵⁵.

3.4 LUNNEYS IN THE 19TH CENTURY

In 1809 the Fermanagh Genealogies, the last remaining treasure of the Uí Luinín, were partially updated by Labhras Ó hAraín⁵⁶, the son of Siudhán Ní Luinín. Labhras was probably a nephew of Matha Ó Luinín, their custodian. These were transcribed by Pól Ó Longáin in 1842. The originals are



now lost. Pól noted that Labhras was a native of Fermanagh now resident in Dublin. Matha Ó Luínín was still alive in 1809, although advanced in years.

Pól Ó Longáin⁵⁷, was one of the respected Munster family of scribes active from the 18th to the late 19th century. They transcribed, preserved and translated old manuscripts, in the tradition of ancient Irish scholarship of learned families. Pól was based mainly in Dublin in the 1800's, working with the Royal Irish Academy. His transcription has preserved the Fermanagh Genealogies which otherwise would have been lost.

Donald Schlegel⁵⁸ has noted the speculative nature of some of the pedigrees, saying *"Many of the pedigrees seemingly were invented, though some trace back to more authentic records. One example is the genealogy of MacDomhnaill Clainn Cellaigh, in which a large gap appears to have been filled not by any reference to the family in the annals.....but with names from another family"*.

So, Charles Lynegar appears to have been following a long tradition where historical accuracy may be sacrificed by a so-called scholar, to fill gaps and link to more glorious ancestor origins. Generally, the further away in time, the more likely the invention.

3.4.1 LUNNEYS IN TITHE APLOTMENTS AND GRIFFITHS VALUATION

Nineteenth century records show a fair number of Fermanagh⁵⁹ Lunnays, spelt variously. From 1727-1793 only Protestants with a freehold of at least 40 shillings a year could vote. From 1793-1829⁶⁰ Protestants and Catholics with 40-shilling freeholds were allowed to vote. The freeholder records for Fermanagh have 14 Lunney names, the only county to have Lunnays as freeholders.

The Tithe Applotment Books of 1823-1838⁶¹ identified 40 families in Fermanagh. Despite the famines of the 1810s and 1840s, and the beginnings of mass emigration, the number of Lunney families increased in the 20 odd years from 1838. This at a time when Fermanagh lost up to half of its population to famine and emigration. The records show that plenty of Lunnays emigrated. Perhaps the increase was due to Lunnays in relatively comfortable circumstances, who had weathered the famine, taking up tenancies that had fallen vacant.

Griffiths Valuation 1848-1860s			
This listed and valued all Ireland's properties, naming a single tenant and head landlord for each property. One person could have multiple entries. For example: one entry for their house/farm, plus others for different plots of leased or owned land. I have removed most duplicate entries from this list. The following valuation records were compiled around 1860.			
County	Lunney	Lunny	
Fermanagh	13	70	
Tyrone	1	8	
Monaghan	0	11	
Cavan	0	3	
Other	0	18	Probably a similar surname in a different region: eg Looney or Loney

Spelling of surnames in the Griffiths Valuation is often inaccurate, being chosen by the person recording rather than the person being recorded. So, the distinction between Lunney and Lunny in Griffiths is less significant than it appears.



In Tyrone, once the major branch, numbers of Lunney/Lunny families dwindled. There was some movement into neighbouring Monaghan and Cavan. But, in general, Lunnays stayed in the north west of Ireland or, of course, emigrated. In the mass movements of population after the Famine, many transient people moved to the towns, but did not show up in contemporary records. Most 19th century Irish censuses were destroyed⁶², so are not available as a resource, although some partial records for 1821, 1841 and 1851 remain.

3.4.2 OUR LUNNEY LINE

Although family lore gives a Fermanagh connection, our earliest traceable Lunney ancestor was my great grandfather from County Armagh, probably from Lurgan. He was born before Civil Registration of Births, Deaths and Marriages, and I can find no trace of his parents. I did have one very promising Fermanagh lead, but this proved untenable. (See my Appendix on the Crown Hall Lunnays).

John Lunney the chimneysweep was born in County Armagh⁶³ around 1853 and, presumably, christened into the Church of Ireland. If we could find the record of his baptism, this should show the maiden name of his mother. As it is, all we have is the record of his marriage to Catherine Cassidy, a native of Lurgan.

They married on 28th November 1873 at St Peter's Catholic church, Lurgan, Co Armagh. John, who was baptised into the Catholic faith the day before, was 20 and Catherine was 19. John's father, also John Lunney, is cited as a labourer on the certificate. Catherine's father, William, is noted as a chimneysweep. It was a joint wedding with John's friend and fellow sweep Peter Vallely⁶⁴ and his wife Mary Millar. Peter and Mary were already married in a Church of Ireland ceremony in April 1873 in Cookstown, so appear twice in the official records. Peter and John remained close. When Peter moved to Belfast in 1875, John and Catherine joined them there and lived nearby.

John Lunney continued as a chimney sweep and the family lived in Millfield at first, with their children baptised in St Mary's, Chapel Lane. Housing conditions in the poorer quarters of Belfast were very bad, with non-existent sanitation. Cholera, typhoid and tuberculosis were rife. They later moved to different houses in the Falls Pound Loney. These tiny houses were better than the dank courts of Millfield, but not by a lot. This housing survived until the 1970s. I visited a friend in her house in Slate Street and was surprised by how small they were: the lowness of the ceilings; the micro scullery where all cooking and washing took place; and the outside toilet in a yard with no access to the street.

Over the years John and Catherine had eight children⁶⁵ of whom only three survived⁶⁶. The children who died were John (d 1876); Thomas (d 1880); William (d 1881); Margaret (d 1883); John (d 1887). Elizabeth, Thomas and Joseph survived. Elizabeth married a chimney sweep, James MacDonnell, and continued to live with her parents. She had eight children, three of whom died in infancy. This high mortality was fairly normal for people of their time and class, living in overcrowded and insanitary houses. Belfast, in particular, had the highest death rate from typhoid in the whole of the UK throughout the 19th century. Catherine died aged 56 from pneumonia in May 1911, three months before her son Thomas' marriage. John Lunney's date of death doesn't show in the records (even modern digitised records have errors and omissions).

3.5 LUNNEYS IN THE 20TH CENTURY

In 1901 there were 52 Lunny and 54 Lunney households in Ireland⁶⁷, nearly two thirds of them in Fermanagh. About two thirds were Catholic. The rest were mainly COI Protestants. Three of the Lunney households were in Belfast. There is no apparent link between the families. One Methodist and one COI family lived in North Belfast. John the sweep and his family were living then in Charlotte Street, off Donegall Pass, close to the city centre. John's religion is down as COI and place of birth



County Armagh. Ever restless, the family were back in the Pound Loney by the time of the April 1911 census. The census shows ten people, plus one visitor, living in their four-room house in English Street, Smithfield. Their son Thomas was 22 by then, a general labourer. Catherine died in May 1911 and Thomas married in August 1911. They both feature in the census, which was taken on 2nd April. The other son Joseph was working as a lard melter and living with his new wife in Lake Street. He was to lose her, and his tiny daughter, early in the new year.

3.5.1 THOMAS LUNNEY: PORK CUTTER FROM BELFAST

Thomas was born at 35 Millfield Place, Belfast in November 1888 (registered as Looney). Primary education for children up to the age of 10 was compulsory from 1880 onwards, so Thomas, unlike his sister⁶⁸, would have been able to read and write. He became a pork cutter and his brother Joseph a lard melter. They most likely worked at the abattoir in the Markets area of Belfast. Joseph was the first to marry, in December 1910. He went to live in 22 Lake Street beside his in-laws, the O'Tooles. When Thomas married Annie McAuley in August 1911, they also lived in Lake Street, at number 6. Their first son John, my father, was born there in August 1912.

Joseph's wife, Mary Ellen O'Toole, died of tuberculosis aged 18 in January 1912, just after their first-year anniversary. This was one month after giving birth to a premature daughter, also called Mary Ellen, who died the week after her mother. Two years later Joseph married Annie McAuley's sister, Mary Jane. In 1922 Cassie, the third McAuley sister, married Mary O'Toole's brother. So, two of the sisters were married to brothers and the third was married to Joseph's brother-in-law. This was not unusual in those days of close family and community units. In the absence of a welfare state, extended family was of the utmost importance in times of trouble or ill-health.

Thomas and Annie moved to a house in Cullingtree Road, in the Falls Pound Loney area, and had two more children – Thomas (b. June 1914: Uncle Tommy) and Catherine (b. February 1916: Aunt Cassie Doherty). Their final child, Joseph (Uncle Joe), was born in 1921 after Thomas's return from Army service. There is no photo of Thomas. His Army record, from when he joined up in 1917, describes him as five foot six inches tall, with tattoos (of clasped hands) on each forearm. He may have looked like our Uncle Joe Lunney. Joe was of stocky build and had different features from his two brothers, who took after the McAuleys. Joe even had a crude tattoo on one arm.

Thomas' brother Joseph joined the Army early in the 1914-18 war, and was in England when his second wife Mary Jane gave birth to their daughter Kathleen in September 1915. There was no conscription in Ireland, yet a large number of men joined up. On the same sheet of the birth register, all for families living in the Loney area, four out of the ten entries had "soldier" as the father's profession. On the register sheet showing Catherine Lunney's birth in 1916 there were three soldiers.

In June 1917 Thomas joined the Royal Service Corps (ASCMT) at a recruiting post beside the market at Bridge End. He was 28 (gave his age as 27) and had three children, the youngest aged only 15 months. The war had been raging for nearly three years and he, along with the general public, would surely have heard stories about the dreadful conditions of trench warfare. Perhaps it was peer pressure. In his workplace the talk would all have been about the war. Anti-German feeling ran high, even among Irish nationalists. Sinn Fein spoke against "*England's war*" but popular feeling was against them. Many family men, both Catholic and Protestant, had joined up straight away.⁶⁹ Perhaps Thomas's marriage was unhappy and he wanted a break from it. Or he may have looked for adventure missing in his life, and to put some distance between him and the pig carcasses which were his daily toil. In joining the Motor Corps, he would have the opportunity to learn driving and mechanics.



Whatever his reasons, he joined up. Thomas avoided the trenches but he had a rotten war. He trained at the Army Service Corps Motor Transport Depot at Isleworth in West London, passing his test in August 1917. Straight away he blotted his copybook by being convicted at Greenwich Police Station Court on 8th September of “committing an act of indecency with another person in a public street” and was fined one pound. It looks as if he may have contracted VD from this encounter. He was sent to the Special Division of Chiseldon Camp on 22nd September for treatment, or maybe as a precautionary/punishment measure. Chiseldon Camp, “the bad boys’ camp”, had a VD treatment section behind barbed wire where patients had to wear special blue uniforms. This is not something he, or anyone else, would like to be common knowledge. He certainly would not expect his Army record to outlive him and offer up his secrets a century later.

His unit was destined for Basrah, Mesopotamia, after a full two-month voyage around Africa, transferring to another troopship up through the Persian Gulf. The Mesopotamian campaign, against the then Ottoman Empire, was completely different from the trench warfare and heavy battle casualties on the European front. Hospitalisation for non-battle casualties (820,418) was ten times greater than for battle casualties (85,197). According to historians:

“The unusually high ratio of non-battle to battle casualties in Mesopotamia, and the unusually high incidence of permanent losses among non-battle casualties had much to do with the geography of the area of operations. It was unhygienic, extremely hot in the summer, extremely cold in the winter, composed primarily of either sandy deserts or marshes, and was underdeveloped, meaning men had to be transported large distances for medical attention.”⁷⁰

Thomas soon caught severe malaria and was hospitalised regularly over the next two years. He was eventually invalided out in 1920. His health was shattered and he was permanently enfeebled, dying in 1936, aged 47, from “post-encephalitic exhaustion”, almost certainly linked to his recurring malaria.

After having been away three years, he would have been a stranger to his young children. Our father, John, said that his father’s health had been ruined. Thomas is still described as a pork cutter on his death certificate but it seems unlikely that he could have returned to the gruelling work of hefting and slicing pig carcasses. He was awarded an invalidity pension in 1920, though this was described as temporary and subject to review. Despite his ill-health he outlived his wife Annie McAuley, who died in 1933 of cellulitis aged 44.

3.6 THE CASSIDYS OF FERMANAGH

“Cassidy (Ó Caiside / Ó Casaide) is a common Irish surname..... The family was originally a Munster sept called Uí Chaisín but in the 12th century a branch moved to Devenish Island in County Fermanagh, where they became a medical and poetic family, hereditary physicians to the Maguires.”⁷¹

As physicians, the Cassidys would have been held in high regard. Their medical knowledge and texts would have been handed down to each generation, and refreshed by long apprenticeships with other Irish and European medical practitioners.

The Lunneys and Cassidys had similar herenach and scholarly status. They provided scholars, scribes and filled religious posts over the generations. But the Cassidy physicianship gave the sept a unique position and abiding respect both in the Maguire country and wider afield.

“The Annals of the Four Masters notes the death in 1504 of Pierce Ó Cassidy of Coole in Fermanagh, “the son of Thomas, chief physician to Maguire, a man profoundly versed in literature and medicine, and who kept a house of general hospitality.” Other principal Uí Caside physicians were Finghin (d. 1322); Gilla na nAingel (d. 1335); Tadhg (d. 1450); Feonis (d. 1504) and Feidhlimidh (d. 1520). All are mentioned in the Annals of Ireland as ollamh leighis or professors of medicine.....

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In the 16th century it was more typical for Irish doctors to study in schools established in Ireland or Scotland. Often each medical family compiled, and handed down to succeeding generations, medical manuscripts for their own use and for fellow doctors. From this period, Cassidys are identified as the authors of many medical tracts.

One manuscript, written by An Giolla Glas Ó Caiside between 1515 and 1527, still exists and is in the library of Corpus Christi College, Oxford. It contains scientific commentary on a wide range of topics including medicine, philosophy, astronomy and botany. Later famous Cassidy physicians include Dr. Felix Cassidy, who served in the Jacobite Court in France."⁷²

There were numerous Cassidy branches, with the townland of Ballycassidy, on the eastern shore of Lower Lough Erne, being their main place of residence.

The Flight of the Earls in 1607, the Ulster Plantations, and the later large-scale population massacres by Cromwell's troops greatly affected the Cassidys, as with all native Irish.

However, the 1659 Petty/ Pender census⁷³ notes 61 Cassidys in Fermanagh, plus two named Cassidys (of Corteskin townland, Cleenish) who are given the epithet "*gent*". There were only 26 Lunneys noted in this census, so the Cassidys had probably been more prosperous in the previous period (given their larger numbers, and the two named "*titulados*") than the Lunneys.

Many Cassidy families scattered over Ireland, and further afield, in the 17th century onwards. The 1901 Ireland census shows 5,528 Cassidys in Ireland, with 563 in Fermanagh. By 1901 there were only 464 Lunneys in Ireland and nearly all of these, 326, were still in Fermanagh.

3.6.1 CASSIDYS OF LURGAN IN THE 19TH CENTURY

Catherine Lunney (née Cassidy) was born in Lurgan around 1854. Her father was William Cassidy, a chimneysweep. William was also born in Lurgan in 1823, the son of James Cassidy and Mary McCabe. He was baptised in Shankill Catholic church⁷⁴ on 28th October 1823. The church was just an old mill warehouse on the outskirts of town. After the Catholic Emancipation Act of 1829, a new, beautifully appointed church, now called St Peter's, was built in North Street, near the town centre. William married Mary Storey around 1840-50. If she also lived locally, they would have been married in the new Shankill Church, but the marriage register for those years is missing. Several of their children were baptised there (Francis 1857; William 1860, who died aged 8; Anne 1864). Catherine's baptism record is not there, and was probably in a section of the register now missing.

The family lived in Harkin's Court, off William Street. In January 1868 Anne Cassidy, aged 80 of Harkin's Court, died. This may have been William's grandmother, as his mother's name was Mary. His eight-year-old son died shortly after, in March 1868. William Cassidy died of a likely strangulated hernia on 18th October 1872, aged 49, the year before Catherine married John Lunney. His wife Mary was alive at the time⁷⁵.

Mary Preston, who was godmother at young William's christening, was probably an aunt. Twenty years later, Mary Preston (possibly her daughter) was also godmother to one of Catherine and John Lunney's children in Belfast. This was the first Thomas Lunney, who was born and died in 1880.

Catherine and John followed their friends Peter and Mary Vallyely to Belfast in the mid-1870s. They must have maintained their connection with the Cassidy side of the family, given that Mary Preston was asked to be godmother, but there is no record of them being joined by Catherine's mother Mary nor any Lunney relatives.



3.7 MCAULEYS OF THE GLENS OF ANTRIM

The Glens are on the north east coast of Ulster. They were, and still are, heavily peopled with McAuleys, who are known collectively as “*McAuleys of the Glens*”. In 1901 there were nearly 2,000 McAuleys in Ireland, of whom about 1,300 lived in and around the Glens of Antrim. The Antrim McAuleys came over from Western Scotland – only twelve or so miles by sea - in successive waves over the centuries. They owed fealty to the MacDonnells. From the 1500s onwards the Scottish MacDonnells were settled, through marriage and conquest, in the lordship of the Glens plus a swathe of rich territory called “the Route”. Somhairle Buidhe (Sorley Boy) MacDonnell won the Route in battle from the McQuillans in the Battle of Aura in 1559.

The MacDonnells encouraged settlement by Scottish followers and were great survivors of the political turmoils of the next couple of centuries. They managed to hold onto their land in the teeth of uprisings, subduings, internecine warfare and English empire-building. They were consummate politicians and even managed to recover from the attempted confiscation of their lands by Elizabeth I’s soldiers. Even in the savage turmoil of those times, it is astonishing that they made a recover from a skirmish in 1597 in which John Chichester, Elizabeth’s Commander at Carrickfergus, died; with his head being cut off by Sorley Boy’s son and sent as a prize to the O’Neills.

As Catholics and Scots who had “gone native”, they would be expected to suffer under James I, but they had prepared their way with the new king. Randall MacDonnell, the then lord, had cannily courted James while Elizabeth was still alive. He had also helped James by taking arms against James’s rebel cousin in Scotland.

All of this meant that Plantation in the Glens was different from Plantation elsewhere in Ulster. Elizabeth’s commanders, Arthur Chichester⁷⁶ (John’s brother) prominent among them, had ripped through Ulster, killing, burning and creating famine. Altogether they killed or starved out about one-third of Ulster’s population. Some counties, such as Down, were practically cleared of their peoples. The Glens escaped the very worst of the carnage, but the population had earlier been depleted by raids of Elizabeth’s commanders and by periodic warfare with the adjacent O’Neills. The MacDonnells were throughout in alternate conflict and alliance with the O’Neill dynasty of the north east.

When James I came to power, he settled Randall MacDonnell again in his lordship of the Glens. In deference to the prevailing wind, Randall brought in Scottish Protestants from the lowlands to swell the mostly Scots Catholic inhabitants of the Glens. About two-thirds of McAuleys of the Glen were Catholics at the beginning of the 20th century. These were most likely to have been the original Scots settlers, in the time before the rise of Protestantism. Later arriving McAuleys were, of course, Protestants. Because of the continuity of lordship, tenant farmers were not evicted and left landless as they were in other Ulster counties.

However, Randal MacDonnell lost out again under Cromwell, who confiscated all his territory of 300,000 acres. Charles II returned them when he came into power in 1660. The MacDonnell family’s good fortune ran out again in 1690 when they supported the losing side in the final battles between the deposed James II and William of Orange. For this, they had to forfeit 8,000 acres around Cushendall and Cushendun. But they survived and thrived, marching on as successive Earls of Antrim. In the 1860s the Earls of Antrim were still direct landlords of about 1400 tenant leases.

3.8 MCAULEYS OF GLEN BALLYEMON

Glen Ballyemon (also spelt Ballyeamon) is one of the spectacularly beautiful Glens of Antrim. My father’s McAuley ancestors were, and some of their descendants still are, farmers in the Glens of Antrim, where they have lived for the last 500 years. The earliest McAuley I can trace, courtesy of a

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genealogy website (and a little uncertainty as to my right to claim him), is a John McAuley of Altmore, Glen Ballyeamon, born c. 1765, who married a Mary McAuley. He would be my great, great, great, great grandfather on my father's mother's side. I believe his descendants still live on the same farm in Altmore, next door to the farm of which my great grandfather was the tenant.

As farmers, they have stayed close to the land where they were planted. Even the shapes of the fields have mostly stayed the same. The difficulty in researching these people is in working out which of the many straggling clans of McAuleys they belong to. There are a few dozen first names which are used over and over. There are also intricate patternings of cousinship and intermarriage, and often the passing on of a farm tenancy to another branch of the family. Only a very local historian (probably a long gone McAuley matriarch) could fathom the mystery connections of all the Johns, Isabellas, James's and Catherines.

Yet the townlands and landholdings have changed very little since the 1800s. In 1901 there were three hill farms in the townland of Altmore Upper. Two were tenanted by McAuleys and one by a Delargy. Today, in the 21st century, there are still two McAuleys and a Delargy family there. The placement of the farmhouses could well hark back to the medieval clachan system. The houses were built very close to each other, with a surrounding patchwork of fields. They were close enough to look in each other's windows, if it were not for the steep gradient of the slope on which they are situated. There is hardly a flat space in the whole swoop of the mountainside, so the house sites may have been bolstered by building up a platform. Or by patiently scraping at the mountainside to make a more level site.

The field shapes at Altmore Upper are almost exactly as they were in the mid-1800s, when they were mapped by the Griffiths Valuation. The ladder farm allocation of fields also looks back to the olden days of strip farming. Each farmer has several fields but they are often not contiguous, or even near each other. This could be based on the old principle that each farmer would get a comparable piece of land, plus equal frontage to the main river which lies in the deepest parts of the glen. So, each farmer has strips of land leading to the river; strips of land on the lower mountain slopes; and common grazing on the higher slopes.

The Glens of Antrim are places of heart-stopping beauty, each created or deepened by sharp glaciers scouring a passage to the sea over seventeen thousand years ago. In Glen Ballyemon, Lurigethan mountain runs the length of the glen. On a clear day, if you stand on the thin, curving road which hugs the mountain and look east, toward the sea, you can see Scotland 12 miles away.

Lurigethan, with its imposing, almost flat-topped, summit is unmistakeable. In Neolithic times it housed a giant hill-fort. The downwards slope of the mountain pauses to allow the Ballyemon ribbon road to flank it, then plunges, even more steeply, to the Ballyemon river. The river marks the lowest point in this glacier glen. On the other side of the river the land rises again, at about the same gradient as that from the Ballyemon Road. On that side there is another road, Gaults Road, which mirrors the Ballyemon Road. Today, the glen is dotted with a few more farms and houses, but the bones of the mountains are no closer to being tamed and domesticated than they have been for these last ten thousand years or so.

After the last Ice Age the glen, along with the rest of Ireland, would have been covered in trees. This would have been the time of hunter-gatherers. When the farmers settled in, at around five and a half thousand years ago, they cut down the trees. This has been noted in the record by archaeologists as the collapse of tree pollen around 3700 BCE and the rise in small plants associated with open land. So, the land has been domesticated to a large extent. But its demanding gradients are not for Sunday strollers. Its beauty is undeniable in any weather. It is especially glorious on a sunny spring day, when



the cerulean blue of the sky calls to the glittering blue of the sea three miles away; the whole enwrapped in an undulating wave of green punctuated with deeper green; the dappled glistening of half-hidden waterfalls; the fresh, compelling, zephyred air; the harmony of birds and the sheep-studded, flower-strewn pastures⁷⁷.

3.8.1 MCAULEYS IN THE 19TH CENTURY

It is not possible to establish our McAuley family line with certainty. Before the Civil Registration Act of 1864 Parish Registers of births, marriages and, deaths were the only way to identify generations. In the best kept registers, baptismal records gave: the name of the child; date of baptism; first name and surname of the father; first name and original surname of the mother; and family address or townland. The surviving Cushendall (Layde parish) registers (many are missing) are sketchier, faded and with scrawling writing. There are many McAuleys and the registers give no addresses/townland, so are of little use as standalone records.

The strongest connection is with Glen Ballyemon: the townlands of Altmore and Ballyfad. My great grandfather John McAuley of Altmore Upper married Mary McNeill of Tornamoney on 27th April 1887 at Cushendall. She was 24 and his age was given as 27. He was more likely to have been 37, since his age is given as 50 in the 1901 census. John's father was Michael McAuley. Other amateur genealogists⁷⁸ identified John McAuley of Altmore born around 1765 who married Mary McAuley and had five children, one of whom was Michael, who was born at Altmore in 1805. Michael bought Ballyfad around 1835, and married Mary McFall on Boxing Day 1838. They had 9 children. This could have been John McAuley's father, since John was probably born around 1850.

It is also just about possible that John's father Michael was the son of the Ballyfad Michael's elder brother Patrick (1803-1885) who took over the family holding at Altmore. Patrick had three sons: John, Daniel and Michael. Early marriages for men are not a feature of the Glens, so this is less likely.

There were three farm holdings at Altmore Upper. In the 1860s one of the three was farmed by Patrick McAuley. It seems impossible to find out with any certainty. The 1901 census shows property at Altmore Upper still farmed by Patrick McAuley. But that Patrick McAuley was then aged 80 and he had two sons called Michael aged 25, and James, aged 23, living at home. So, the best that can be established is the family connection with Glen Ballyemon and my great grandfather John McAuley's farm at Altmore Upper.

3.8.2 MCAULEYS IN THE 20TH CENTURY

There are still McAuleys and Delargys living in Altmore Upper. The McAuley houses are on the same spot as recorded in the 1901 census, and on the mid-Victorian Griffiths Valuation. The Delargys have moved their house site up the road a little, and put it in a field close to the lime kilns they were working in the 1900s. Although it was a hundred years ago, no one in the glens will have forgotten the murder beside the lime kilns of James McAuley of Cloghglass in 1907, by Charles and Alexander Delargy. This murder gives an ironic insight into how life was lived in this breathtakingly beautiful glen. On each side of the river there is only one main road in and out. No one could escape the oversight of their neighbours, nor hide their business from them. They could see all comings and goings, across the whole of the mountain. Here in this free, fresh air no one can escape the scrutiny of their neighbours.

Feuds can spring up which, over time, become corrosive. Such was the feud between the James McAuley family of Cloghglass and the Delargy family of Altmore Upper. The Delargys are an old Irish family, well established in the glens. There were only about 140 Delargys in Ireland in 1901, and most of these centred on the glens. Their heartland was in Mullinaskeagh townland of Glen Ballyemon, and the Delargy name appears in the Hearth tax rolls of 1669.

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In the 1860s a son of the family took up tenancy of one of the three properties at Altmore Upper. One of their fields was in use as a lime quarry, and they built kilns to burn the lime. Lime is a well-known fertiliser which unlocks the nutrients in the soil to create a better harvest. But, as all farmers know, it takes the last nutrients out of the ground without returning any. So, it is said of lime that it enriches the father and pauperises the son, because it embarrans the soil over time.

Lime-burning was a profitable trade, but the fires needed 24-hour attendance. Plenty of brawn was needed to stoke and rake the fires and haul the coals and lime. Large coal hammers were used to break down boulders of coal and clumps of lime and prepare them for the kilns. There was also a specialised version of the coal hammer, about ten pounds weight, with a point on one side for disintombing the lime boulders. The lime quarry was close by the road, on the higher ground leading up the mountain.

For years before, there had been a grievance between the family of James McAuley and the Delargys. James McAuley was a cousin (in some degree) of the Altmore McAuleys, and farmed at Cloghglass further up the Glen. There was an ongoing dispute about a right of way which McAuley claimed over the Delargy land, towards the mountain grazing. Over time, this broadened out into a host of grievances, which were expressed through bad language, fighting between the sons of the adult combatants and unsuccessful summonses. There had even been a jail sentence a few years earlier for James McAuley and two of his brothers, for brawling with the Delargys.

Now, various Delargys had intermarried with McAuleys, so it would not have been a bare clan struggle between the two families. At the pre-trial investigation one of the witnesses, a James McAuley of Ballyfad, was keen to make it his neutrality clear by stating that he was a 3rd cousin of the murdered James McAuley and in somewhat the same relation to the Delargy brothers.

On Sunday 14th April 1907 the feud, which had been steadily rising through words, slights and fights between the young lads, came to a head. That morning, on the way back from Mass (or maybe a hurling match following Mass), young Eneas McAuley and his Delargy counterpart had fisticuffs on the road. This fight was interrupted but it became the catalyst for the almighty row to follow. Everyone knew it and rolled up their sleeves to take their places in the ruck to come. According to almost everyone who gave witness, they were merely strolling when they came across the roiling crowd. One witness told of his need for a stick, with which he later protected his brother John, because he *"had been bad with pains all winter"*. Others declared that they had heard nothing about the morning fisticuffs, even though their boon companions had the knowledge. It seems that many of them were coincidentally equipped with briars and hurling sticks. The Chairman of the Inquiry, probably well versed in these situations, commented *"We are quite certain that both clans were quite willing to run to the scene. Both sides, I am sure, got there as fast as they could."*

The McAuley witnesses gave vivid descriptions of the armoury carried by the Delargy faction. There were Old Alex, his wife, his four sons and two or three daughters. Old Alex had a stick. His wife had a hammer or sledge. Other witnesses talk of one of the daughters wielding a hammer and, later, of the murder weapon being a ten-pound hammer. There may have been two hammers on the scene, and there were plenty of stones thrown.

Anyhow, the stage was set for the death to come. The Ballymena Observer of April 19 describes the scenic backdrop to this bloodthirsty ruck. *"..overlooking one of the loveliest and most picturesque glens in County Antrim, with well-cultivated fields, intercepted with pastures of green land, and rising high above it are a range of mountains unsurpassed for beauty of scenery; whilst away to the right is the blue Atlantic lying as the background to such a charming picture of landscape."* There was some



poetic licence here, as the blue sea linking Ireland and Scotland is called the North Channel. That quibble apart, the writer is drawing a fair contrast between the idyllic beauty of the landscape panorama and the crude spite and bloodlust of the protagonists.

What is without dispute is that, towards the end of battle, young Alex Delargy brought a massive hammer down full force on the forehead of James McAuley, poleaxing him in the road. There was also talk of Charles Delargy smashing him on the forehead with a rock as he lay there. This part, I think, was not borne out by the ensuing evidence. The Delargys, and some of the McAuleys, appeared at the hearing “swathed in bandages”. Charles Delargy, rather ignobly, said that in the darkness James’s own daughter had mistakenly hit him with a stone. I don’t think this assertion was taken seriously. At their trial, both brothers were found guilty of murder. Yet, four years later, Alex Delargy was back living at Altmore, right next door to my great grandfather’s house.

Although the ruck happened almost outside his door, great grandfather John McAuley is not on record as taking any part in the fight. His wife was an onlooker. Since their house was the nearest from the lime kiln, the comatose James McAuley was carried there, and died the next morning from his massive injuries. James would have been a close cousin, first or second, of my great grandfather. Alex Delargy and his family lived right next door. I have two remaining relatives⁷⁹ who were cousins to my father and shared John McAuley as their grandfather. One of them asserts that the murder broke his heart and he and his family left the farm because they could not bear to live next door to the murderer. The other says that there were money troubles, and badness done against him, which left him no recourse but to give up the farm.

The McAuleys were a clannish lot, for every conjugation of clannishness. They were canny, hardworking tenant farmers who looked out for everyone in their extended family. They would not see one of their own go to the wall for lack of money. Also, there is no reason why my great grandfather would be in especial need of money. There was no farming crisis. He was a steady man of 60, with children who could help on the farm and begin to make their way in the world.

I do not believe lack of money was the reason. John McAuley would have been sick at heart because of the murder. And there was the murderer’s family living right next door. The houses would have been as close as one’s city semi-detached neighbour on the other side. The family left their farm some time after the murder in 1907 and before the 1911 census. They moved to Ballymena, where most of the children worked in the mills and John worked as an agricultural labourer.

John McAuley’s name as tenant remained on the Valuation Records for 1913, but he passed the tenancy on to fellow McAuleys and never returned to the glens. The McAuley family had put their face towards the town, the linen weaving sheds, and a stone-faced terraced house which still stands in a Ballymena street.

3.8.2.1 ANNIE MCAULEY: LINEN WEAVER

Annie was the eldest of John and Mary McAuley’s nine children (seven daughters, two sons), all of whom reached healthy adulthood. She was born on 20th August 1889 and brought up on the family farm at Altmore Upper, three miles from Cushendall. Her generation had the advantage of free education at national schools established under the Education Acts.

Until the mid-18th century the Glens of Antrim were one of the few places where Irish was still the common tongue. The glens were geographically isolated from the rest of Ulster. It was easier to travel the dozen odd miles by boat to Scotland than elsewhere on land. This changed completely with the building of the coast road between 1832 and 1842. It was a massive, ecologically damaging,

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undertaking which involved dynamiting great stretches of coastal cliff. The coast road created a pathway around the east coast and opened up access to the previously inaccessible glens.

This coincided with the Ireland-wide Gaelic revival. It became fashionable for upper and middle class Irish people to interest themselves in the Irish language and scenery. In summer the glens were thronged with jaunting car parties. Cushdendall became a lively seaside promenade town. Annie may well have had a summer job working in one of the Cushendall tea houses, as did her younger sisters after her.

There was also the excitement of the annual Feis na nGleann established in 1904, when Annie was 15, held in Cushendall and nearby Glenariff. Sir Roger Casement, later hanged as a traitor in 1916 by the British Government, was one of the founding members. The focus was on Irish language, traditions, songs, music, dancing, games, arts and crafts. The Feis is still held annually in the Glens.

Annie moved to Belfast some time before 1911. She lodged with a family in Elizabeth Street, in the lower Falls, and worked in a local mill as a linen weaver. The rest of her family stayed in Ballymena. Over time she was joined by two sisters, who married locally. Annie was to live in the same area most of her married life. It was known as "*the Pound Loney*" after the Loney (a lane following beside a stream) and the city Pound (a pen for stray animals). The name was given to all the little streets around the Cullingtree Road where the Pound Loney had been.

The houses were thrown up to house the influx of workers to the Belfast mills, stemming from the Famine of 1846-49 and the need for workers in rapidly industrialising Belfast. They were two up, two down houses, with tiny yards at the rear. They were built without running water, sanitation or rear access. Later houses were built with rear access to alleyways and, by the beginning of the 20th century, were beginning to be upgraded to a tap in the scullery, sewage drainage from the toilets in the yard, and gas lighting.

There were eight people living in the relatively spacious five-roomed Elizabeth Street house, four of them boarders. One of the rooms will have been a scullery. There were two separate families, plus Annie. The 7th April 1911 census classifies them as one family, which seems to have been a common practice with census-takers. Annie gave her age as 18 on the census, but she was really 21. In an age when working class people married young, and had been wage earners from the age of 12 to 14, it could be embarrassing for a woman to be in her 20s and unmarried. This is probably the reason why Annie used her sister's birth certificate when she married Thomas in August 1911. So, the record is forever muddled, showing that Catherine McAuley, aged 20 married Thomas Lunney, rather than Annie McAuley, aged 22 (her birthday was the day before). Catherine later married in the same church, with no problems, as obviously record keeping was less rigorous than now.

There are two photographs of Annie. One is of Annie standing alone. This is much worn as it was carried about for years, most likely by her husband in Mesopotamia. It says "good luck" on the back. The other is of Annie with her first three children. This was probably taken to send to their father out in Mesopotamia. The reproduction is not good, as it was scanned with low resolution from an original held by her daughter, Cassie Doherty's, family.

Our father John and Uncle Tommy were remarkably alike. Though not tall, they both had a similar thin build, long face with high cheekbones and long chin. Their mother Annie looks very much like this in the two photos we have of her. According to her niece Kate Bell (O'Toole), Annie had beautiful deep brown eyes. Her granddaughter Annie Curran (née Lunney), Uncle Joe's daughter, has the same lovely eyes. Also, according to Kate Bell, Annie adored her only daughter Cassie, dressing her stylishly and treating her "*like a princess*".



John Lunney, my father, was only 21 when his mother died in 1933 aged 44. He was present at her death and registered it with the authorities. She died of cellulitis, a subcutaneous bacterial infection. Like many of the mortal ailments of those times, it can these days be treated successfully with antibiotics.

3.9 MCNEILLS OF TORNAMONEY

The numerous McNeills of north east Ulster are descended from the McNeills of Argyll. They, like the McAuleys, have been long established in the Glens. They would have first come over to the Glens in the 1500s⁸⁰. The Hearth Money Rolls of 1669⁸¹ for North Antrim have entries for 45 McNeill households, including for Daniel McNeill of Tornamoney.

Tornamoney is a beautiful townland on the coast above the village of Cushendun. The view from the McNeill farm is described⁸² as “..the farm has a rather splendid location with magnificent views overlooking Torr Head and across to Scotland, except when it’s raining, of course. You can easily see the Mull of Kintyre and up past Rathlin Island to the Hebridean islands of Islay and Jura. On a good day you can see the famous distilleries at the bottom of Islay (Laphroaig, Ardbeg and Lagavulin).”

The McNeills held a farm there from at latest the mid-17th century⁸³, through to the late 20th century. The farmland runs down to the sea cliffs and includes Tornamoney Point. These sea cliffs drop dramatically down to the sea. The farm was still held by the family in the 1911 census, but was given up some time in the late 20th century⁸⁴. McNeill relatives in New Zealand, discovered via the IrelandxO forum⁸⁵, gifted me an imposing studio photo of Alexander, my great great grandfather, and a photo of the old dilapidated farmhouse, now demolished.

Mary McAuley’s father Alexander “Mick” McNeill lived to the age of 89, dying at home on 31st March 1919. His son John and family lived with him, and worked the farm. The people of the glens, the men in particular, mostly lived to a grand old age, and raised healthy children. This was in stark contrast to the deaths from disease and child mortality associated with the squalid towns. Even Winifred Perry, living removed from Derry’s slums, lost five of her eleven children in childhood.

The 1803 Agricultural Census shows three McNeill households (John, Daniel, Alexander⁸⁶) with separate farms at Tornamoney. The younger Alexander was born in 1830. His parents were John and Eliza McNeill, who were recorded in Griffiths Valuation⁸⁷. He married Catherine McKendry around 1860. Catherine died aged 60 of liver disease, at home, on 27th December 1897. Their daughter Mary Ann, who married John McAuley of Altmore Upper, was baptised in Cushendun Catholic Church on 11th July 1862 (mother’s name given as McHenry)⁸⁸. McKendry (in all its spellings) was a common name in the glens. Twenty McKendry households are shown in the 1803 Agricultural Census, living locally in the civil parish of Culfeightrin (which includes Tornamoney), with many others across the glens.

Cushendun is a small village a couple of miles from Tornamoney and five miles from Cushendall⁸⁹. In 1904 it was re-created in the style of a Cornish village, to be even more picturesque than its stunning location, seascape and Glens of Antrim scenery already made it. This was a vanity project by the major landowner Ronald McNeill, (later Lord Cushendun). It is now managed by the National Trust, as part of the Glens conservation area. The famous seafront caves of Cushendun were used in season 2 of Game of Thrones as the scene for Melisandre giving birth to a shadow baby.



Annals of Ulster: version held in Bodleian Library, Oxford



Annala Uladh

Other Titles:

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Date Statement:

16th century, early

Place of Origin:

Ireland

Description:

Mostly written by two scribes, the second writing the annals as far as 1506; continued in other hands to 1542; with a few isolated entries for later years.

Language:

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Catalogue Description:

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Scribe:

Ruadhri Ua Caiside (d. 1541)
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Contents Note:

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Decoration:

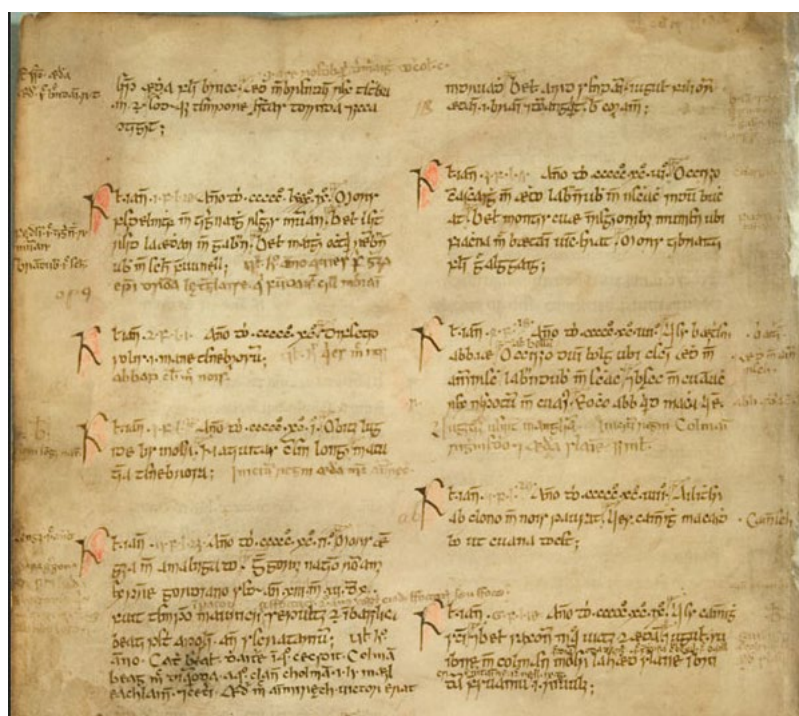
Initials, drawings to mark the quires. Rubrication.

Materials:

parchment

Dimensions:

<https://digital.bodleian.ox.ac.uk/objects/a5918f5a-2149-47bb-857e-0792bab8085a/>



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4 CONSEQUENCES OF THE ULSTER PLANTATIONS

The Ulster Plantations changed the north of Ireland forever. They fed into four hundred years of strife and discrimination, which are not yet over. They set the north and the south on divergent paths, and led to the partition of Ireland in 1921.

After Britain finally successfully annexed Ireland, it was isolated both geographically and economically for centuries. Absentee Landlords accounted for nearly 30% of Irish rents, £4,000,000 of which flowed each year to England and Scotland⁹⁰. Britain, through the English Parliament, also protected and enriched its own economy by keeping a tight rein on Ireland's economic activity. Some exports to Britain were allowed, but wider exports were otherwise constrained by successive Navigation Acts. After cattle trade to England was banned in the 17th century, Irish producers turned to the wool trade. Then this was suppressed⁹¹. There was little opportunity for a robust native mercantile class to develop, and bring revenues to Ireland. So Ireland, its land and peoples, grew steadily poorer.

Abuses grew up across Ireland, connected with absentee landlords who took no direct interest in their tenants. Tenants who took on small farms which were sublet through middlemen, or managed by rapacious stewards, paid through the nose for insecure tenancies. Small, uneconomic, subsistence farms proliferated. This was made worse by the common Irish practice of dividing up farmland among the male children of the family⁹². Worse still was the growing number of landless labourers, who lived in tiny one-roomed cabins and fed themselves and their families solely on potatoes. Much of this subdivision and cabin-squatting was under the radar of the larger landlords. Even those landlords who wished to invest in the land and introduce improvements in land management were stymied by the scale of the problem – the endemic poverty of great swathes of the Irish population.

In the north, because the Ulster Scots planters were assuredly loyal, they were originally granted tenancies of decent length, typically 30 years. The tenancies of Catholic Irish in Ulster were more precarious in the 17th century, but time and custom softened the original harshness of the Penal Laws. From the early 19th century onwards, the north began to grow into a world class industrial powerhouse. The rest of Ireland remained mostly agricultural, with little resilience in the face of the oncoming Potato Famine of 1845-1849⁹³.

4.1 INDUSTRIAL NORTH VS AGRARIAN SOUTH

Tenant farmers in Ulster, in the main, had reasonable security of tenure⁹⁴. They also began to share in and contribute to the growing trade in linen production. Flax growing and linen production were allowed by Britain, as there was no conflict with existing British trade.

Sub-sub-letting happened here, as well as in the south of Ireland. This led to a sizeable number of tiny farms and grindingly poor landless labourers living in one room cabins. This was most common among the native Irish, and in the western counties. But even in County Down, with a large planter population, around 20% of houses were one-room cabins in 1841.

Flax growing, spinning and handloomed linen were already well established in Ireland as cottage industries. The influx of French Huguenots to the north east in the late 17th century kickstarted the Ulster linen trade as a major commercial operation. The Huguenots were Protestants escaping persecution in France. They were skilled in weaving and production of linen and had access to capital. They set up a weaving factory in Lisburn. The Huguenot Louis Crommelin⁹⁵ was from a wealthy French landowning family. He had been a linen merchant with expert knowledge of flax growing and linen



manufacture. He then became a banker in Amsterdam. William III recognised that he was the perfect entrepreneur to support the aims of the Protestant Plantation, by building a prosperous trade in linen.

Crommelin was a prime mover. He helped set up the first Linen Board, which channelled finance and established standards for quality and measures for linen fabrics. These innovations began the transformation of a cottage industry into what became, at its later peak, the employer of 40% of the Ulster working population.⁹⁶

4.1.1 BELFAST TRADE AND IRISH POLITICS IN THE 1700s

Throughout the 1700s the linen trade, and its network of workers, suppliers and traders, helped create a close-knit, mainly Presbyterian, mercantile class in the north. The most prominent of these was Waddell Cunningham (1729-1797), the founding president of the Belfast Chamber of Commerce, founder of the Belfast Linen Hall, and first President of the Belfast Ballast (Harbour) Board. Cunningham is remembered mostly now for his links to the slave trade⁹⁷ and Wolfe Tone's judgement that he was "*a lying old scoundrel*".

Dublin, as a long-established capital city and port, initially had greater commercial advantages than Belfast. The population of Belfast in 1700 was only 2,500, while Dublin's was 60,000. Belfast harbour was shallow, with bends in the channels and limited facilities for loading and unloading. Despite this, Belfast's share of Irish trade steadily increased. The Newry canal, also in the North, was opened in 1742, with a ship canal added in 1769. By 1771 Belfast and Newry together accounted for 44% of Irish linen exports, against Dublin's 50%⁹⁸.

The merchants of the north were bound closely to each other by common religion, commercial interests, and family ties with colonies in America, Canada and the West Indies. Waddell Cunningham was a "*super-merchant*" who, by the age of 25, had established (by dubious means) one of the largest shipping companies in New York. As well as ordinary trade, he was involved in privateering. His illegal trade included running ammunition to the French in the West Indies, and to the American side in the War of Independence. He also owned a slave plantation in Dominica. He returned to Belfast aged 35 and became "*central to the city's economy*"⁹⁹.

The Belfast merchants were from Scottish Presbyterian planter stock and formed a tight coterie of mutual interest. As Dissenters, they were debarred from full participation in public and political life. This gave them common cause, interest and commercial focus.

Waddell Cunningham was an unpleasant individual, but he was a major stimulus for the growth of Belfast trade. By 1785 Dublin had a population of 165,000. Rapidly growing Belfast had around 13,000. Yet exactly half as many ships carrying cargo left Belfast that year (117) as left Dublin (234)¹⁰⁰. Belfast, and the north east of Ireland generally, was well on the road towards its domination of the linen trade. With cohesive market structures and established commercial channels, Belfast merchants were well positioned to take on the challenges of the coming industrial revolution of the 19th century.

The 18th century was the time of the Protestant Ascendancy in Ireland. Catholics had been mostly disempowered and impoverished. There were no obvious Catholic leaders and protest generally took the form of unpleasant local action against individual Landlords by rural secret societies.

The French Revolution, which began in 1789, created a fresh hunger, and hope, for potential change. In the late 18th century, Dissenter dissatisfaction with the status quo¹⁰¹ led to the formation in Belfast of the United Irishmen group. Their initial aim was to achieve equal representation in the Irish Parliament. For a while, to a limited extent, they took common cause with Catholics, who were similarly politically disadvantaged, allying with organisations such as the Catholic Defenders in the



north. Over the course of the 1790s, fervour grew for an Irish Republic free from British rule. This was a complex and chaotic time, culminating in the fragmented, and failed, Rebellion of 1798. The uprisings were put down. The Irish Parliament was dissolved and the Act of Union in 1801 created a single United Kingdom of Great Britain and Ireland. The 1798 Rebellion was the last large-scale uprising in Ireland until the Easter Rising of 1916.

4.1.2 BELFAST TRADE AND IRISH POLITICS IN THE 1800s

Some of the commercial prosperity of the later 18th century had been fuelled by the Napoleonic Wars. Napoleon's defeat in 1815 brought a slowdown in trade for a while. The transition of linen spinning and weaving to towns such as Belfast, Lisburn and Lurgan also adversely affected rural weavers. Many of these had relied on income from home spinning and weaving to keep their heads above water on subsistence farms. The 1841 census noted that half of Ulster families were agricultural labourers, poor weavers and holders of farms smaller than five acres. These cottiers were the people who were to suffer most from the coming famine, since they already lived horribly close to starvation.

The last of the Penal Laws were removed by the Catholic Emancipation Act of 1829. The Sacramental Test Act of 1828 had already cleared away final obstacles to Dissenters holding public office. Meanwhile, mechanised wet-spinning mills were going up all across the north. Weaving, which took longer to be mechanised, was also becoming centralised in factories. By 1850, half of Ireland's spun flax was produced in Belfast spinning mills¹⁰².

At first, machinery was imported from England. The move from hand-spinning to machine spinning in the early 19th century created demand for machinery, and drew workers into the growing towns. Machinery soon began to be produced in local foundries, creating a class of skilled urban workmen. From 1830s onwards Belfast Harbour was being continuously improved, and developed into a port capable of handling large-scale shipping trade. Then came large-scale shipbuilding. In the course of the 19th century, the north eastern counties of the Ulster province became highly industrialised, with world class engineering, rope and shipbuilding works. Industrialisation in the north was an amazing achievement. There were no obvious natural advantages other than the well-established linen trade and the plentiful supply of low-waged workers. But there was already a tightknit mercantile class, bonded through religion, intermarriage and mutual home, and international, trade links.

The prosperity this brought was not, of course, evenly spread. In the working class, only skilled male workers earned a living wage. In the 1830s a weekly living wage would have been about twelve shillings. A labourer's wage was around five shillings; a woman mill worker's about three shillings. To get enough to live on a whole family, including children, needed to work. Skilled trades were generally reserved for Protestant men. Catholics were considered untrustworthy. Many factory owners, themselves Protestant, prided themselves on reserving all the jobs they could for loyal Protestants. This view became even more entrenched in the first half of the 20th century, after the events of the 1916 Easter Rising and the Partition of 1921.

Ulster did not escape the 1845-1849 potato famine, despite its many industrial jobs. The death rate from famine was around 9% (c. 200,000 people), with a similar number emigrating. This is close to the 10% average death and 10% emigration for Ireland as a whole. Settled tenant farmers such as the McNeills of Tornamoney and the McAuleys of the Glens would have been spared the famine. But they would often have lost their younger sons, and sometimes daughters, to emigration.



4.1.3 HOME RULE INITIATIVES AND THE RISE OF NATIONALISM FROM 1850s ONWARDS

From the start of the century, the political interests of Irish Catholics and Ulster Protestants diverged irrevocably. Sectarianism was on the rise. Ordinary Protestants, as well as the commercial classes, felt threatened by the resurgence of Irish nationalism, by the popularity of Daniel O’Connell’s Catholic Association and, later, the militaristic Irish Republican Brotherhood. Belfast, once a wholly Protestant town¹⁰³, was growing fast. Its population grew by a quarter in the ten years from 1841 to 1851. Poor Protestants and Catholics were fleeing rural poverty and, later, famine. They were hoping for a better life in Belfast’s factories. What they got was poor wages, shoddy housing, sectarianism, and plagues of cholera, tuberculosis and typhoid. Each lived in their own enclave. Many of the invisible borders drawn up then persist to this day – as 20th century “peace walls” and distancing roads.

The first sectarian riots in Belfast were on Protestant Sandy Row in 1835¹⁰⁴. Rioting went on to become a predictable feature of 19th century life in Belfast¹⁰⁵, with particularly savage riots at least once a decade.

The previous Irish Parliament was dissolved under the Act of Union 1801. Ireland was now governed wholly by the Westminster government, with executive administrators in Dublin Castle. The Irish Members sat in the UK Parliament and, over time, became a thorn in the side of successive UK governments. Recent events in the UK Parliament show the influence which can be wielded by minority parties when there is a hung parliament after an election, or the party in government has only a slender majority.

This happened most recently with the “*Confidence and Supply Agreement*” of June 2017 between the Democratic Unionist Party (DUP) of Northern Ireland and the minority Conservative government under Theresa May. When the Conservatives, under Boris Johnson, won a landslide victory in December 2019, the DUP’s support was no longer needed. The promises made to the DUP about “*no border down the Irish Sea*” after Brexit were jettisoned in the final negotiations, completed December 2020.

“*The Irish Question*” dominated UK politics in the latter half of the 19th century. The Irish Parliamentary Party, under Parnell, kept up pressure for change. Gladstone’s Liberal Party relied heavily on the Irish members to stay in power. Various Land Acts were passed. They aimed to remove unfair concentration of land ownership in Anglo-Irish landlords and to create freeholds, so that tenant farmers could own the land they farmed. The Conservatives, out of power, allied themselves with the unionist faction in Ireland¹⁰⁶. These were mainly the Ulster Protestants. Randolph Churchill and Edward Carson were prime movers in harnessing Protestant disaffection for Home Rule proposals of devolved government. They addressed mass rallies, using inflammatory language. They also, none too subtly, advocated violent action against Home Rule. Randolph Churchill is credited with coining the emotive phrase “*Ulster will fight, and Ulster will be right*”, at a rally in 1886¹⁰⁷.

The Home Rule Bills of 1886 and 1893 were intended to create devolved government in Ireland. The Bills failed in the House of Lords, but the political ferment continued. In 1910 there was yet again a hung parliament in Westminster. The price of support from the Irish Parliamentary Party was yet another Home Rule bill. This time, the Lords could not throw it out as before. They could no longer veto legislation, just delay its passage.

The divisions between the Protestant, industrial north and the Catholic, rural south were already deep chasms. Passions ran high around the Home Rule question. Ulster Protestants of all classes divorced themselves entirely from Irish nationalism and identified as Loyalists and Unionists – loyal to a United

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Kingdom - looking to Britain for governance. Their rallying cry was “*Home Rule is Rome Rule*”. Over half a million people signed the Ulster Covenant and Declaration in 1912. Following on from this the Ulster Volunteer Force (UVF) was formed in 1913 to prevent Home Rule through force of arms. They adopted the phrase: “*Ulster will Fight. And Ulster will be right*”. The competing Irish Volunteer Force (IVF) militia was formed in the south of Ireland.

Each militia started acquiring arms and large-scale gun-running began, mostly in the north. The parties were not particularly scrupulous about their sources. For example, the unionist UVF obtained 25,000 rifles and millions of rounds of ammunition from the German Empire in 1913. Nationalist IVF, on a much smaller scale, also sourced 1,500 rifles from a German arms dealer. The Germans were, of course, shaping up to initiate the First World War, with the British Empire as their main antagonist.

This heavy militarisation began to raise the spectre of a civil war between the Protestant north and the Catholic south. The notion of a separate Ulster, already mooted, began to gain traction. The third Home Rule bill was due to pass into law as the Government of Ireland Act, to come into effect in 1914. It included, after pressure by the unionists, a late amendment allowing the “temporary exclusion of Ulster” - actually six counties of the nine-county Ulster province¹⁰⁸. With the advent of the First World War, the government rushed through a bill suspending the Act for the duration of conflict.

The Easter Rising of 1916 created momentum for the more radical objective of a “*free State*”. Republicans, particularly in the south, began a war of attrition against the British in Ireland. British opinion favoured the “loyal” unionists over the “disloyal” nationalists. Ireland was once again in turmoil, with violent reprisals and counter-reprisals.

Protestants formed a small minority (around 12%) of the population in the south of Ireland. Protestants were the large majority (57%¹⁰⁹) in Ulster, but there was still a very sizeable minority of Catholics there (43%). Belfast, the largest town, was 75% Protestant.

4.1.4 POPULATION, RELIGIOUS DEMOGRAPHICS AND STRATEGIC IMPORTANCE: ULSTER AND REST OF IRELAND

The population of Ireland was 4,384,518 at the time of the 1911 census. This was almost 50% lower than in 1841, the last census before the Great Famine¹¹⁰. Protestants and other non-Catholics accounted for more than a quarter (27%) of Ireland’s population¹¹¹. Most of these lived in the province of Ulster – a legacy of the Protestant plantations of the 17th century. They were in the majority in four of the nine Ulster counties. Overall, they formed 57% of Ulster’s population.

Advocates of a separate Protestant state looked very carefully at the figures. They wanted the largest possible geographic spread combined with the largest possible Protestant majority. They selected six counties, of the nine, to achieve an overall 66:34 majority. The heavily Catholic, and least industrialised, counties of Cavan, Donegal and Monaghan could be excluded.

By this reckoning, 10% of Ireland’s Catholics (around 425,000) would be stranded in the Protestant unionist state and 31% of Ireland’s Protestants (around 375,000) would also be stranded in the new Catholic nationalist state. Catholics would be a very sizeable minority (34%) of the new state’s population. Whereas Protestants in the rest of Ireland would be very thinly represented at 12% overall.

Support for the partition of Ireland along these lines was growing stronger in Britain. The idea of loyal Protestants fighting desperately, albeit with German rifles, to remain part of the United Kingdom had wide appeal. It contrasted strongly with the disloyalty of Irish nationalists, suspected of allying



themselves with the Germans, at a time of looming war. *"England's difficulty is Ireland's opportunity"*¹¹²

Also, the north was an industrial prize which would be of great value in the forthcoming war and beyond. Munitions, ships, industrial machinery, ropes, cloth. All of these were being produced in abundance. The Protestant north was a valuable asset and a sure defender of the island of Ireland against German invasion¹¹³. Even the British Royal family had eventually to bow to anti-German sentiment, and change their family name from the German *"Saxe-Coburg-Gotha"* to *"Windsor"*. So, Irish nationalists were deeply suspect as potential traitors. Another Churchill, Winston this time, addressed a meeting in March 1914 to say that there were *"worse things than bloodshed, even on an extended scale"* and *"Let us go forward together and put these grave matters to the proof"*,

In the so-called *"Curragh Mutiny"*, in March 1914, a large number of British officers stationed in Ireland, declared that they would resign rather than accept orders to act against the 100,000 Ulster Volunteers. In a humiliating climbdown, the Secretary of State for War and the Chief of the General Staff amended military orders. They promised that the British Army would not be used against Ulster loyalists¹¹⁴.

4.2 EASTER RISING AND WAR OF INDEPENDENCE

4.2.1 THE 1916 EASTER RISING

The postponement of the third Home Rule Bill, and the Curragh incident, convinced Irish nationalists that they would not be treated fairly¹¹⁵. Two years into the War, when Britain's focus was hoped to be on the battlefields of France, the Irish Republican Brotherhood (IRB) staged the Easter Rising of 1916, and proclaimed the Irish Republic. Just before this, Roger Casement accompanied a planned German arms shipment. The shipment was intercepted by the Royal Navy. Casement was arrested and later hanged for treason. From this failure, and other logistical snarl-ups, the leaders knew before they began that the rising would most likely fail. They went ahead anyhow.

The short-lived rising lasted for six days of conflict. When the insurgents finally surrendered, there was no sympathy from the general public. Despite the lack of conscription in Ireland, many volunteers were fighting for the British Army in France. So, the rebels were reviled as cowardly troublemakers and treasonous conspirators. They were sped on their way to jail and the firing squad by the curses of the multitude.

England dealt severely with the leaders of the rising. Details emerged of Joseph Plunkett marrying his fiancée in jail ten minutes before his own death by firing squad, and of the deaths of the other leaders. The seventh, and final, execution was of severely injured James Connolly, the popular Socialist and labour activist. He was unable to stand because of his gangrened wounds, and was carried to his place in a chair before the firing squad.

Local military also carried out bungled and cruel reprisals against random targets. This included the summary execution of two pro-British journalists and a non-combatant called Sheehy-Skeffington. Public opinion began to change radically in Dublin and beyond. The Easter Rising failed, but it has since been eulogised as lighting the torch for Irish independence.

4.2.2 ULSTER AND THE WAR OF INDEPENDENCE 1919-1921

The elections in December 1918 returned a landslide for Republican Sinn Féin in the south of Ireland. In January 1919 they set up their own parliament in Dublin (Dáil Éireann) and declared Ireland to be independent of Britain. The IRA began an armed campaign, which increased in violence and intensity from 1919 onwards.

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The British government retaliated with the ill-judged introduction of the motley, cruel and ill-disciplined Black and Tans. These were discharged soldiers who had fought against the Germans. They quickly became notorious for violent and indiscriminate reprisals.

Michael Collins came to the fore, on the Republican side, as a ruthless, brilliant military strategist. He adapted and expanded the guerrilla tactics first used by the South African Boers in the Boer War of the 1890s. The aim was not to defeat the British Army. The republicans did not have the firepower or resources to do so. It was to force the British government to the negotiating table to grant Irish independence. Collins identified and managed targeted assassinations, such as the coordinated actions to kill “the Cairo Gang” – a British undercover group of intelligence officers. This was Dublin’s “Bloody Sunday” of November 1920. Fourteen people, mostly of the Cairo Gang¹¹⁶, were killed their beds at their lodgings early on the Sunday morning. The use of coordinated teams and timing made for swift, effective, and murderous action.

The immediate, and shocking, reprisals by the military were an expected factor also. Each civilian outrage was further propaganda against the role of the British in Ireland.

That afternoon, Black and Tans and military opened fire on players and spectators at a football match at Dublin’s Croke Park, in tacit reprisal for the killings of the British agents. They killed 14 people (including two children) and wounded sixty others. Events such as these further alienated ordinary people in the south of Ireland, and increased support for republicans.

Although the IRA was also active in the north, there was no chance of turning the forces of Protestantism towards Irish nationalism, nor of overwhelming them by force of arms. The loyalists in the north literally outgunned the rest of Ireland, and they had the full backing of Britain. They had been amassing arms for two decades. The UVF alone had 100,000 members pre-war, many of whom were now battle-hardened in the World War just past. There was a potentially hostage Catholic urban population, living crammed together in their own enclaves.

The 1920 Government of Ireland Act set up separate home rule jurisdictions in the north and south of Ireland. This was never accepted, nor enacted, in the south. It went ahead in the north and the new six county Parliament was opened by George V on 22nd June 1921. Two days later, the IRA bombed the train carrying the King’s military escort, the 10th Hussars. The bomb killed four people and over 40 horses. This caused huge outrage, and fuelled constant reprisal attacks.

In Belfast, many ordinary¹¹⁷ Protestants took part in rioting, arson, workplace expulsions and other attacks on Catholics, who were a small minority (25%). Catholics were swept out of “mixed” areas and concentrated in Catholic enclaves. In Derry there were tit for tat expulsions from the Protestant Waterside and Catholic Bogside areas and bitter escalation of violence¹¹⁸.

Members of the UVF were welcomed on joint patrols with the military and constabulary. Later in 1920 the British government agreed to raise a Special Constabulary, with around 20,000 members. In practice, this meant enrolling members of the paramilitary UVF and other loyal Protestants, making them official, and supplying them with personal weapons.

Many ordinary Catholics banded together to defend the boundaries of their territories. They also initiated attacks on crowds of Protestant workers, in retaliation for workplace expulsions and burning of Catholic homes. An estimated 23,000¹¹⁹ Catholics were made homeless. There were 500 civilian deaths in Belfast between 1920-22¹²⁰. Life for ordinary Catholics became well-nigh intolerable.

The military and paramilitary forces were weaponised against Catholics, and carried out numerous atrocities. The police “murder gangs”, led by DI Nixon, were implicated in torture and murder of



civilians, many with little or no links to republicanism, in their homes. Actions taken by IRA guerrillas only made things worse. The IRA in the north carried out targeted assassinations. They also had an arson campaign against factories and commercial premises. There were bomb attacks on Protestant worker trams and other targets. Their actions brought down reprisals on the wider Catholic community without advancing the cause of Irish independence. However, even if there had been no IRA action in the north, the Catholic population would still have been a sitting target, especially in Belfast where they formed only a quarter of the population. They could easily have been overrun and expelled as refugees. As it was, about 50,000 Catholics fled the north.

The IRA became involved in the defence of Catholic areas such as the Pound Loney. Belfast's "Bloody Sunday" siege of the Falls in July 1921 was in reprisal for an IRA ambush in Raglan Street¹²¹, where they killed one police officer and wounded two others. 17 people died on Bloody Sunday. Some of this was by rival Loyalist and IRA sniper fire, but mostly through random shots from armoured lorries.

Catholics in the north had little respite and less hope. Hostilities continued right up to, and after, the so-called truce of July 1921, when the IRA ceased hostilities pending independence negotiations with Britain.

4.3 ANGLO-IRISH TREATY OF 1921, PARTITION, AND THE IRISH CIVIL WAR

Michael Collins, Commander of the IRA forces, was Minister of Finance in Dáil Éireann and de facto leader, in the absence of de Valera, until 1921. Eamon de Valera, who had also taken part in the 1916 Rising, was prominent in Sinn Féin. He returned to Ireland, and the Dáil, in January 1921 after eighteen months of fundraising in the US. Biographers of Collins and de Valera have put forward various analyses of the personalities, relationship, rivalry and political aims of both men. For example, de Valera deplored Collins' guerrilla tactics, saying he preferred a 'clean' battle between defined forces.

De Valera had been named prime minister/chairman of the Republic under the 1919 Irish Constitution. Following the truce of July 1921, he attended discussions in London with the British prime minister. Lloyd George threatened a saturation military deployment in Ireland if the IRA continued its war. This was likely to have been rhetoric to set the tone before opening of negotiations. But it became clear that Britain would not budge on excluding the six counties from any agreement, in whatever form. After this, in August 1921, de Valera obtained Dáil agreement to his becoming President of the Republic. He then stated that it was not the role of a Head of State to take part in negotiations with a mere prime minister.

So, the main negotiating team that went to London in October 1921 were Michael Collins, Arthur Griffiths (founder of Sinn Féin), Robert Barton and Erskine Childers. Critics of De Valera assert that he wanted wiggle room to oppose the Treaty terms, which he knew would be divisive. Indeed, he was reputed to say "*We must have scapegoats*". Others say that he did not expect the team to actually sign any Treaty (which they did), without referring its terms back to him. After its signature, Collins said "*I may have signed my actual death warrant*". De Valera was furious at the independent actions of his negotiating team, regardless of the Treaty's content.

Under the Treaty, Ireland was to become a self-governing dominion, like Australia, with the King of the UK remaining as Head of State. Members of the Irish Parliament were to take an oath of allegiance to the King. These were deeply unpopular provisions. The most divisive element of the Treaty was article 12, under which the northern counties could opt out of the new Irish Free State. This would bring about the Partition of Ireland, which has now been in place for one hundred years.



Collins justified his acceptance of the Treaty as giving Ireland *"the freedom to achieve freedom"*. Collins, the brilliant military leader, would know the futility of entering a civil war against the north. They already had: a sitting Parliament; a population of one million unionist Protestants; a heavily armed constabulary and paramilitaries, and resident British troops. The IRA numbered only a few tens of thousands, at most, in all Ireland. The most likely outcome would be a massive bloodbath in the north, followed by British troops waging absolute war against the rest of Ireland. He, and the rest of the team, considered that they had achieved the best that could be obtained for the present. The future would provide opportunities to consolidate their independence, without forgetting about the north.¹²²

When the Treaty was ratified 64:57 in the Dáil, de Valera resigned and took a section of the Dáil with him. In the Irish elections of June 1922 pro-Treaty Sinn Féin, with Michael Collins as Leader, garnered 58 Parliamentary seats and anti-Treaty Sinn Féin, led by de Valera, took 36 seats.

And so began the bitter feud known as the Irish Civil War, which lasted from June 1922 to May 1923. Instead of the feared civil war between the Protestants of the north and Irish Catholics, there was all-out civil war between pro-Treaty and anti-Treaty republican forces in the south of Ireland.

4.3.1 THE IRISH CIVIL WAR 1922-1923

Collins felt that de Valera had betrayed him by repudiating the Treaty and supporting an anti-Treaty faction. De Valera raised the temperature by making inflammatory speeches, including one in March 1922 when he said the IRA *"would have to wade through the blood of the soldiers of the Irish Government, and perhaps through that of some members of the Irish Government to get their freedom."* De Valera, meanwhile, felt that the negotiating team had betrayed him by signing an unacceptable Treaty without reference to him. The stage was set for the bitter civil war between people who had been comrades from the time of the Easter Rising, and all through the war of independence.

The siege of the Four Courts was the beginning of major hostilities in Dublin. The Irish government accepted munitions from Britain to help it fight the anti-Treaty forces. From then on, there were increasingly savage hostilities between the pro-Treaty government forces and the anti-Treaty guerrilla forces. Michael Collins was killed in ambush by anti-Treaty forces on 22nd August 1922. Never to be forgotten atrocities occurred on both sides. The anti-Treaty forces were gradually worn down until a final surrender in July 1923.

After some time in the wilderness, de Valera formed a new political party Fainna Fáil (The Warriors of Destiny) and made his way back to the forefront of southern Irish politics. De Valera has been characterised as *"stern, unbending, devious and divisive"*¹²³, which seems a fair summation of his character. As President of the Council and later, Taoiseach, he helped to move the south towards full independence from Britain. In the process he deliberately aimed to create a country which was steeped in the Catholic religion and was deeply conservative socially, economically, and politically. His government, apart from some easy lip service, turned its back on the Catholics of the north and their mistreatment by the unionist government. They made life and society in the south repulsive to Protestants. The government in the south provided a horrible example of what could happen in the north, if Protestants ceased eternal vigilance.

4.4 ULSTER AFTER PARTITION

The new six county state - named Northern Ireland - created and bent its political and economic structures to maintain ascendancy and favour Protestants in all economic activity, including jobs and housing. They quickly stripped out proportional representation and began fifty years of state-

LUNNEY FAMILY HISTORY: AN OLD ULSTER FAMILY



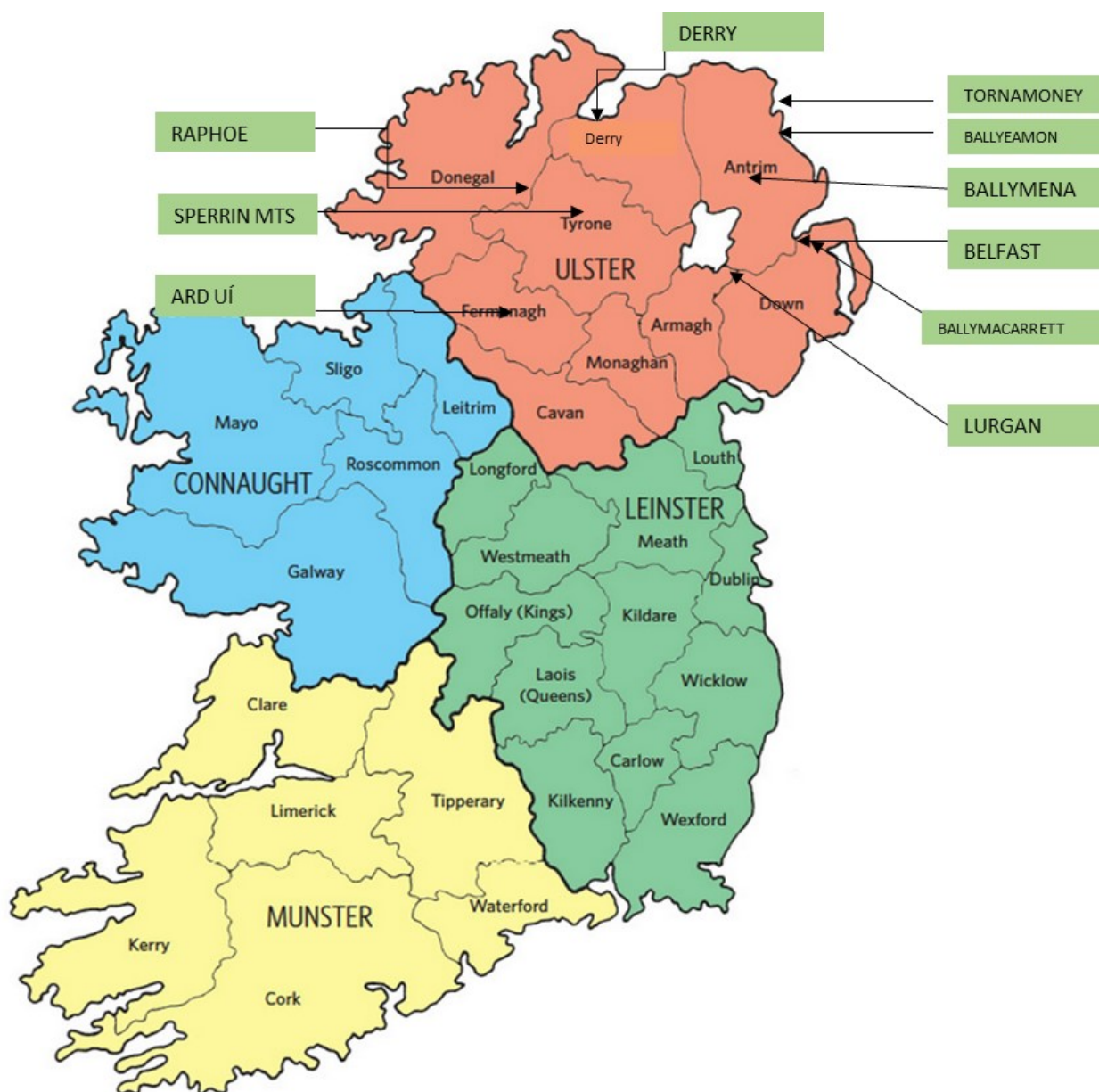
sponsored discrimination against Catholics in jobs, housing and social freedoms. Electoral boundaries were manipulated to ensure minimal numbers of Catholic councillors or MPs. The politicians of Northern Ireland, popularly known as “Ulster”, gloried in the creation of a “*Protestant Ulster*” as a bulwark against the Catholic “*Free State*”.

Politically, it was equally steeped in religion, and just as socially conservative. Politicians in London no longer had to concern themselves with the Irish question and had no interest in knowing about, or seeking to prevent, the abuses of power taking place in the north. The ordinary Protestant people were also ill served by their representatives. But the sectarian card trumped all. If there were jobs, they went first to Protestants. If there were houses, they got them first. It was easy, except when things got very bad, for politicians to play the sectarian card and make divisions between working people. The 1932 Outdoor Relief strike was a rare example of Catholic and Protestant people banding together against the injustices of poverty during the Depression. This fleeting solidarity was soon broken, and exploited by the authorities. This led to scapegoating, rioting, and more Catholics being burnt out of their homes in Belfast in the 1935 riots.

In the south, the IRA existed mainly as a talking shop. Their ideology varied wildly, changing from communism to fascism through all points in between, over the decades. They carried out a high-profile English bombing campaign in the thirties. This achieved nothing but the loathing of the British public. They developed links with Nazi Germany, and some IRA leaders adopted anti-Semitism along with the fascist ideology. Wartime large-scale internment in the Irish Republic and in the north dampened IRA activity. The IRA returned post-war, with sporadic campaigns which were intended to keep alive the spirit of rebellion. They had no expectation of achieving the political goal of a united Ireland. Only of inspiring new generations to join them, and showing that they were keeping faith with the goal of a united Ireland.

For the Catholic population, the failure of the anti-Treaty party in the south brought some periods of relative quiet, apart from the usual convulsions around the “*marching season*” for Orangemen each July. The IRA had little appeal to the Catholic population at large, who just wished for a quiet life and the wherewithal to feed and clothe their families. However, there were a number of traditional IRA families who continued to believe passionately in the tenets of republicanism - the use of force to achieve lasting change¹²⁴. In the north, these tiny numbers of IRA members came to the fore only when protection was needed for the boundaries of Catholic enclaves, such as Ballymacarrett, Ardoyne and the Pound Loney.

LUNNEY GENERATIONS, AND THEIR SPOUSES, HAVE FOOTPRINTS IN SEVEN OF THE NINE ULSTER COUNTIES



MARRIAGES IN EACH LUNNEY GENERATION: WIVES, HUSBANDS AND CHILD IN DIRECT LINE

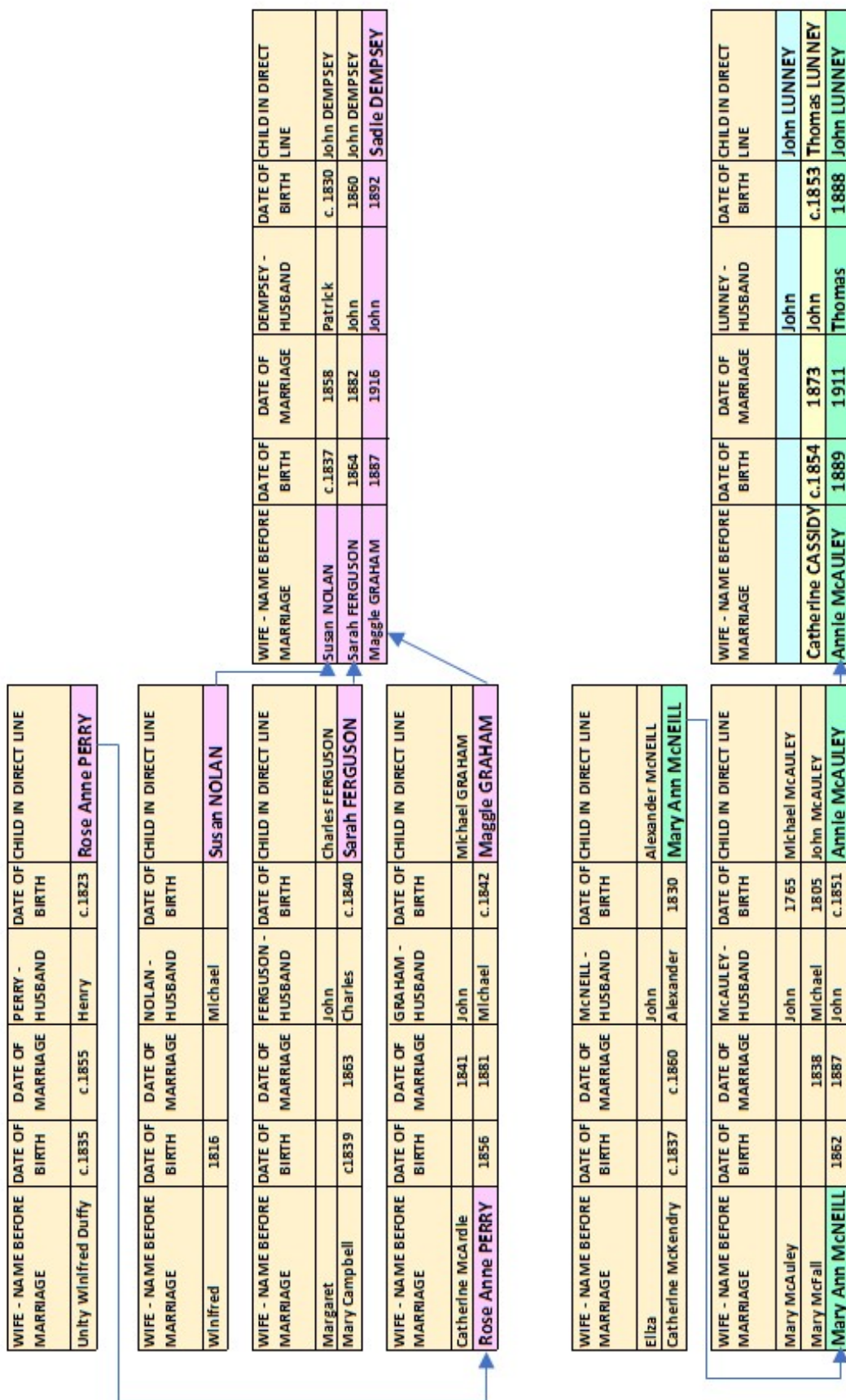
WIFE - NAME BEFORE MARRIAGE	DATE OF BIRTH	DATE OF MARRIAGE	CASSIDY - HUSBAND	DATE OF BIRTH	CHILD IN DIRECT LINE
Mary McCabe		c. 1820	James		William CASSIDY
Mary Storey		c. 1850	William	1823	Catherine CASSIDY

WIFE - NAME BEFORE MARRIAGE	DATE OF BIRTH	DATE OF MARRIAGE	McAULEY - HUSBAND	DATE OF BIRTH	CHILD IN DIRECT LINE
Mary McAuley			John	1765	Michael McAULEY
Mary McFall		1838	Michael	1805	John McAULEY
Mary Ann McNEILL	1862	1887	John	c.1851	Annie McAULEY

WIFE - NAME BEFORE MARRIAGE	DATE OF BIRTH	DATE OF MARRIAGE	DEMPSEY - HUSBAND	DATE OF BIRTH	CHILD IN DIRECT LINE
Susan NOLAN	c.1837	1858	Patrick	c. 1830	John DEMPSEY
Sarah FERGUSON	1864	1882	John	1860	John DEMPSEY
Maggie GRAHAM	1887	1916	John	1892	Sadie DEMPSEY

WIFE - NAME BEFORE MARRIAGE	DATE OF BIRTH	DATE OF MARRIAGE	LUNNEY - HUSBAND	DATE OF BIRTH	CHILD IN DIRECT LINE
Catherine CASSIDY	c.1854	1873	John		John LUNNEY
Annie McAULEY	1889	1911	Thomas	1888	Thomas LUNNEY
Sadie DEMPSEY	1919	1945	JOHN	1912	seven children

FAMILY LINKS OF LUNNEY SPOUSES: WIVES, HUSBANDS AND CHILD IN DIRECT LINE



Henry Perry

Undertaker and owner of Horse Posting Establishment

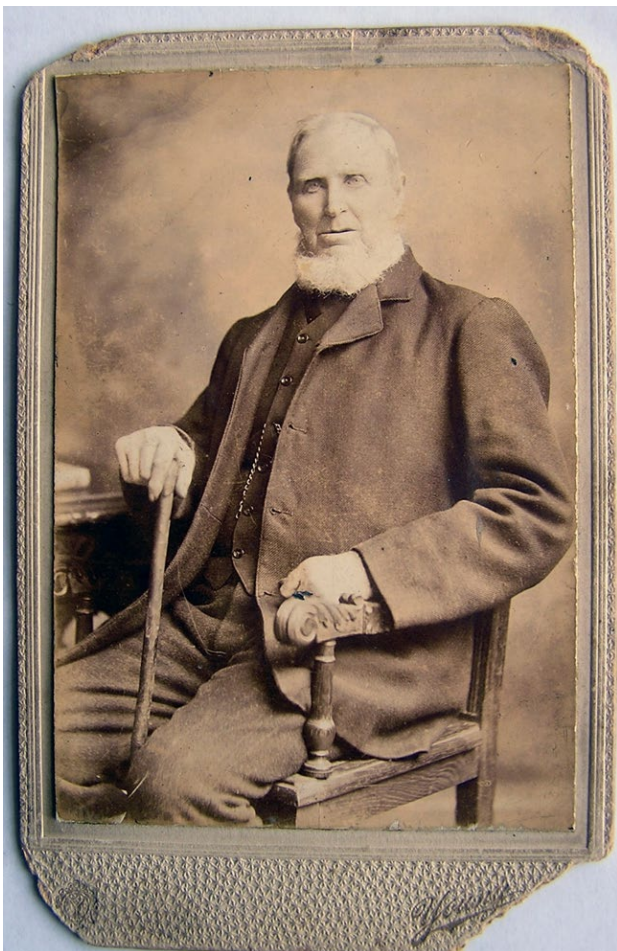
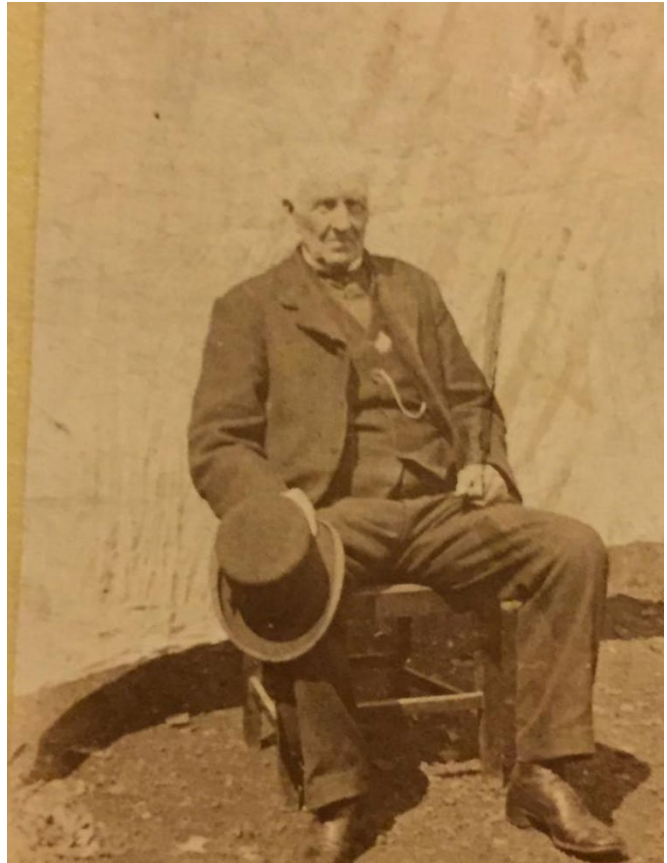
Linenhall Street, Derry

c. 1820-1904

Wife: Unity Winifred Duffy

c. 1836-1913

Daughter: Rose Anne Perry, who married Michael Graham and was mother of Maggie Graham, who married John Dempsey. **Maggie and John were Sadie Dempsey's parents.**



Alexander McNeill

Farmer

Tornamoney, Cushendun, Co Antrim

c. 1829-1919

Wife: Catherine McKendry

c. 1837-1897

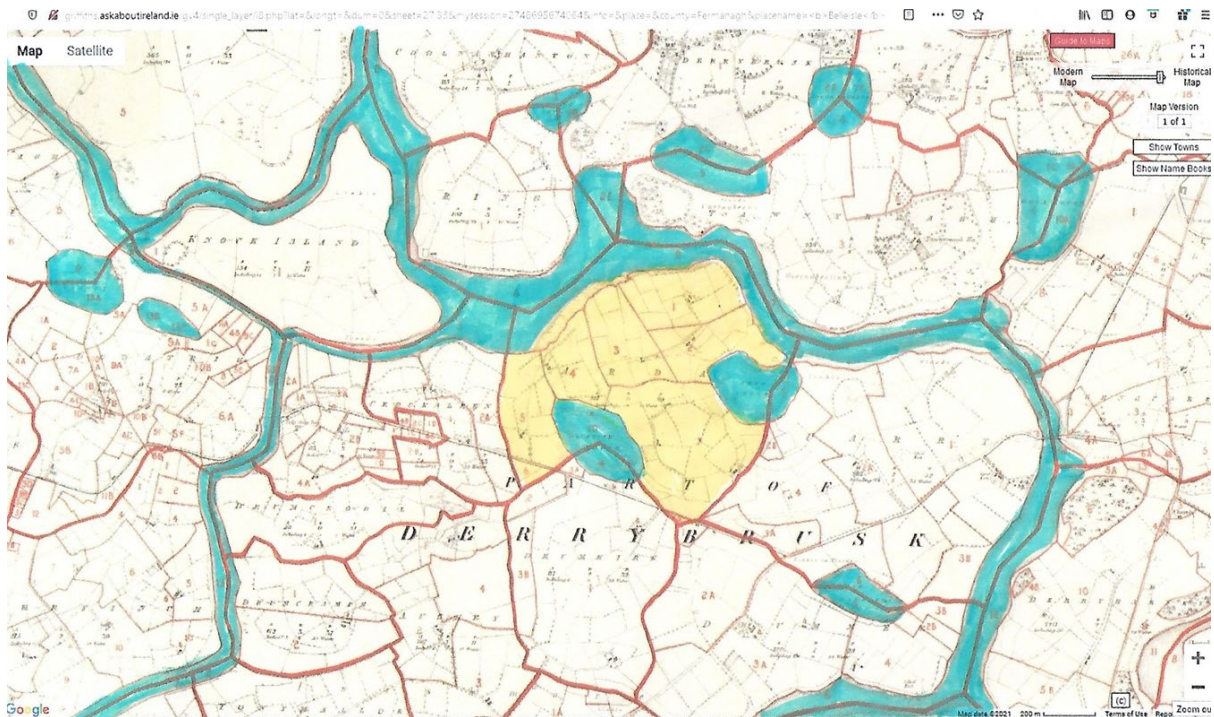
Daughter: Mary Ann McNeill, who married John McAuley of Altmore Upper, Glen Ballyeamon, and was mother of Annie McAuley, who married Thomas Lunney. **Annie and Thomas were John Lunney's parents.**



Old McNeill Tornamoney farmhouse—derelict in late 20th century



Glen Ballyeamon, Cushendall, Co Antrim. Looking towards McAuley farmhouse site



Ard Uí, Inismor (Arda, Inishmore), Enniskillen, Co Fermanagh. Home of the Ui Luinín (Lunney) family from 13/14th to 17th century - probably dispossessed in Cromwell invasion of 1649-50. First mention in Annals of Ulster is Matha Ó Luinín in 1396.



Inishmore Viaduct—road crossing onto Inishmore



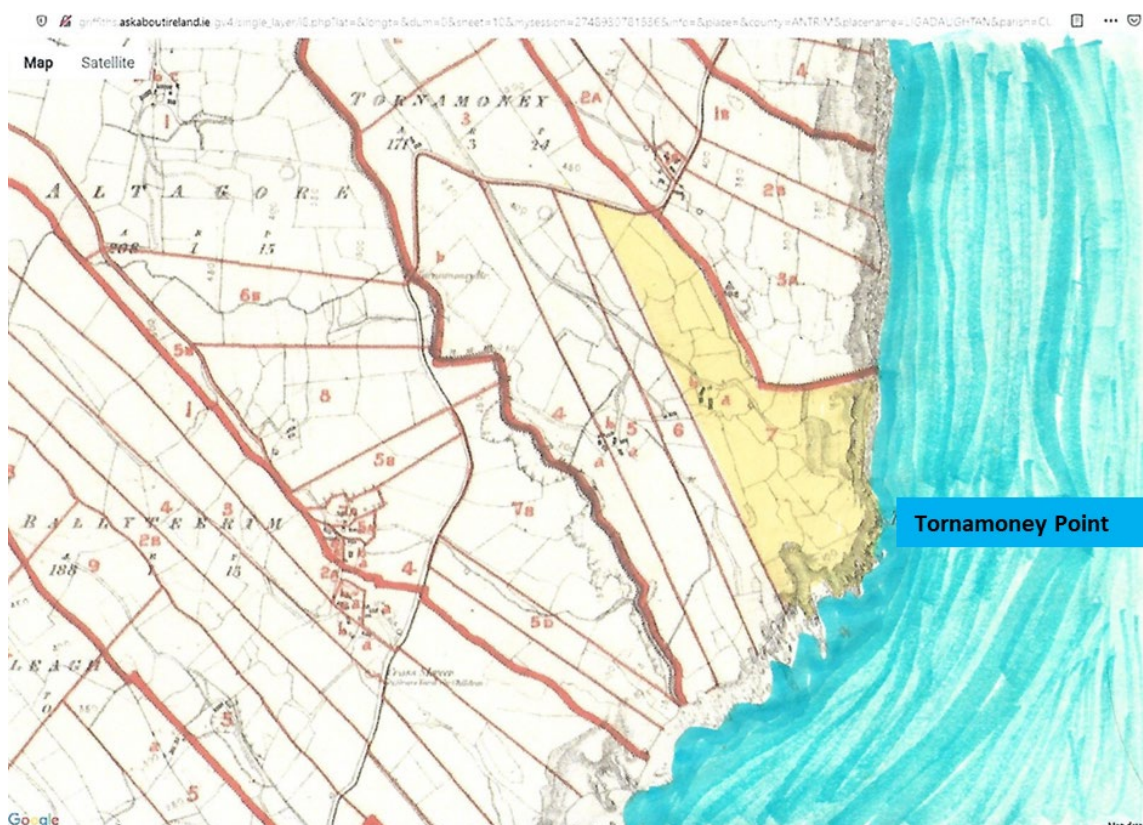
Coast. Tornamoney Point, Antrim, Northern Ireland



Tornamoney Farm, Tornamoney Point,
Cushendun, Co Antrim:

Home of the McNeill family for 300-
400 years.

Daniel McNeill of Tornamoney is
mentioned in Hearth Money Rolls of
1669.





Rose Anne Graham (née Perry) 1856-1914, with Maggie Graham (standing) and infant. Early 1890s



Maggie Graham 1887-1972, with her sister Lizzie 1897-1913 (standing)



Sarah Dempsey (née Ferguson) 1864-1938, and John Dempsey Senior 1860-1938, in yard at 15 Lucknow Street, Belfast



John Dempsey Junior 1892-1959, with younger brother Charley (and dog). Early 1900s, probably in Heatherbell Street, Ballymacarrett



Annie Lunney (née McAuley) 1889-1933
"Good Luck" on back of photo. Husband Thomas
may have taken this to war in 1917



Annie Lunney (née McAuley), with children John
(standing), Tommy and Cassie. Photo taken
around 1919



John Lunney 1912-1976



John Lunney with his brother Tommy (standing)



Sadie Dempsey 1919-2005, with sister Harriet and brother John



Sadie Dempsey with sister Harriet (standing).
Harriet's first Communion photo



Sadie Dempsey aged 19



Harriet, Maggie Dempsey (née Graham) and
Sadie at front gate, 4 Colinpark Street, Belfast



Sadie Dempsey, in her early 20s

MACKIE'S MAGAZINE

Christmas Edition

DECEMBER 1943



Stock photos of Mackie's munitions workers

Sadie Dempsey worked in Mackie's Foundry, at the bottom of Colinpark Street, from 1940 to 1945.

She assembled fighter aircraft control panels. Mackie's was targeted by German bombers in 1941.

The Foundry, which covered many acres, escaped damage, but incendiaries landed in the front bedroom of 4 Colinpark Street

FORM C.2
(NORTHERN IRELAND)

File No. 13/1/17716

WAR DAMAGE COMMISSION
(Form C.2)

Claim for Temporary Works Payment
and Cost of Works Payment under
Part I of the War Damage Act, 1941
PROPERTY

Mrs. Mayt. Dempsey,
4 Colinpark Street,
Belfast

4 Colinpark Street,
Belfast

The War Damage Commissioners learn with regret that you have suffered war damage to your property and direct me to acknowledge receipt of your Notification of Damage (Form C.1). From the particulars given on your form it appears that the claim is likely to be one for a Temporary Works and Cost of Works Payment. This form (C.2) is the one mentioned in Form C.1 on which you are asked to give the more detailed information required by the Commission for the consideration of your claim.

The form is designed to enable you to claim payment for any repairs already done at your expense, and to give notice of any further works necessary to make good the damage to the property. If further repairs are necessary, please advise the War Damage Commission when you are able to have them done. The Commission will then supply you with a form of claim.

If any repairs have already been done or if you are now able to have them done, you should complete this form and return it within 30 days of the completion of the repairs.

If you have not had any repairs done and are not able to have them done at present you should complete this form with the exception of paragraph (1) and return it as soon as possible.

If it has been found since you completed Form C.1 that the property was damaged beyond repair, will you please return this form and notify the Commission accordingly at the address given below. The appropriate form for a Value Payment will then be sent to you.

Date 28th August 1942

F. P. ROBINSON,
Secretary.

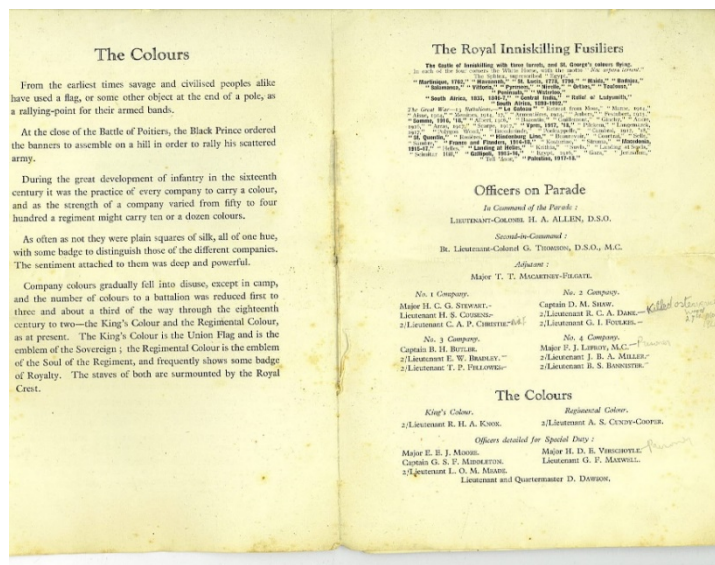
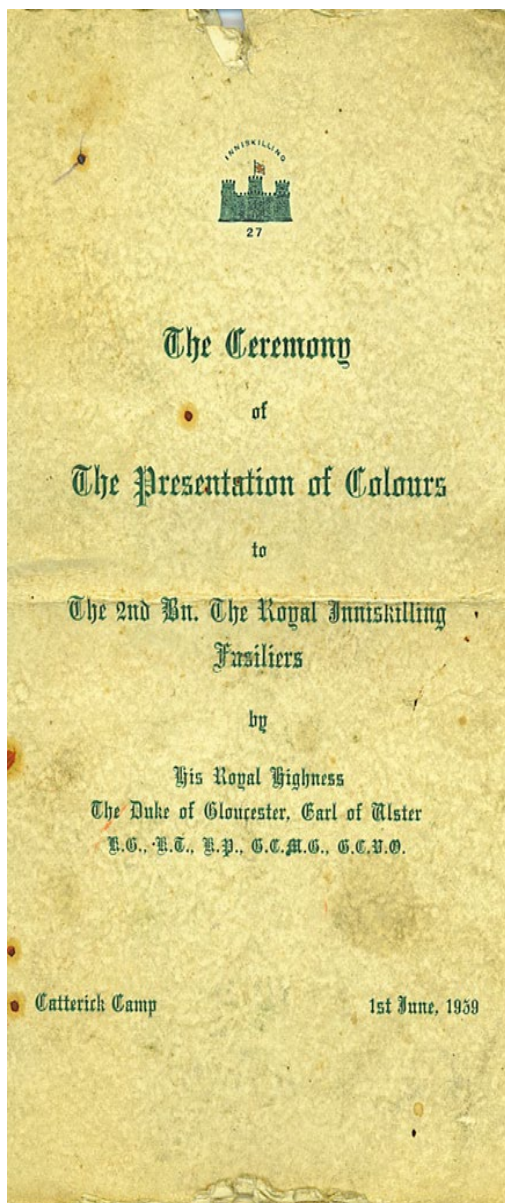
When completed this form should be returned to
WAR DAMAGE COMMISSION
REGIONAL OFFICE,
27, GREAT VICTORIA STREET, BELFAST.



Class photo at St Mary's Christian Brothers' Primary School, Divis Street, Belfast
From newspaper 'days gone by' article, dated in article as 1913—more likely 1918



Compare the schoolboy photo with this adult photo taken from John Lunney's Army record. The likeness is very striking. John attended the Christian Brothers school from 1917/8 to around 1926.

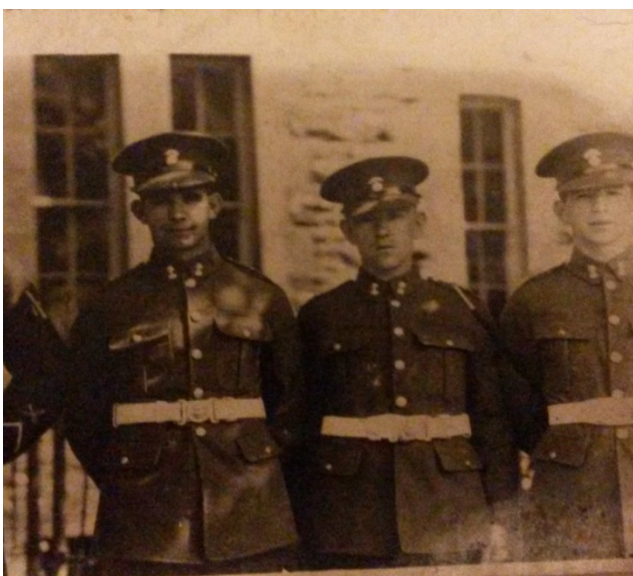


Daddy brought this presentation booklet with him to France. The 2nd Battalion was part of the British Expeditionary Force (BEF), which was sent to France and Belgium when war broke out in September 1939. There were four companies, with about 200 in each company. Only 215 of the initial strength of 806 made it back to Dunkirk in May 1940.

So, 75% of the Battalion were either killed or captured in the initial fighting. Daddy was wounded on the beach at Dunkirk. He was invalided to home service until 1944, when he took part in the Normandy Landings.



Behind the Cookhouse with some Army pals, Appeldoorn, November 1945



Catterick Camp: Most likely at Presentation of Colours, June 1939



Cards exchanged between Sadie and John



Sadie and John's Wedding: 7th July 1945





Two sweeping views of the Black Mountain, which overlooks West Belfast, dominating every view. Top photo was taken from City Cemetery, looking over Whiterock Road and Ballymurphy to the right. The bottom photo shows the old trolleybuses which ran on the Whiterock Road. St Thomas's school, attended by John and Philip, is on the right. Seamus Heaney, the poet, taught at St Thomas's for a while. The upper portion of the Whiterock Road, shown in these photos, is crossed by the Springfield Road at the top. The upper part is much less steep than the bottom half, which starts from a junction with the Falls Road.





This view of the mountain was taken in 1947, from the Springfield Road. It is a close match with the view from Westrock Bungalows. The mural of Westrock Drive below was painted from a photograph. Our bungalow is second from the right. The mural is part of the Springhill/Westrock memorial garden for those killed on 9th July 1972 (see www.northernirelandmemorials.com).





Left: 3rd June 1950. Photo of Mum & her Auntie May on the day she moved in to our prefab in Westrock.

Right: 1952: Deirdre, John, Philip, and Carol (on rug)

Below left: Granny with Sadie and baby Carol.

Below right: Philip and Deirdre in doorway. Deirdre's foot is on the doorstone which was later stolen by our neighbours. Daddy retrieved it from outside their door.



Above: 1953: Daddy, (holding Deirdre) and Mum, (holding Carol). John kneeling on the left, and Philip on the right. Right: 1954: Daddy (holding Carol), Mum and Aunt Kathleen (holding new baby Brendan), and Deirdre





Above left: 1956: Mum (holding Brendan) and Granny (holding Mariaea). Carol standing in front. Above right: Mum with Mariaea, Granny, Philip on Mum's right and John standing in front of Granny



Above left: 1960 Daddy and Mum (holding Gerald). Above right: Mum with (l to r) Carol, Deirdre and, in front, Brendan and Mariaea. Child in background is a neighbour. John and Philip were away at the Gaeltacht that summer.



Above left: 1961: Carol and baby Gerald. Above right: later in 1961: Deirdre (on left) in new school uniform, Carol and Gerald. Deirdre and Carol have brutal new haircuts, courtesy of Nell's salon, Beechmount.



In November 1961 John and Sadie Lunney, and their seven children, left Westrock. They moved 1.5 miles further west to a house in the newly built housing estate of Turf Lodge. This family photo was taken outside the new house, by Sadie, at Easter 1962.



Left to right: The seven Lunney children: Philip, John, Carol, Deirdre, Brendan, Mariea and Gerald



5 SADIE DEMPSEY'S FOREBEARS

5.1 BALLYMACARRETT

All of my mother's relatives lived in Ballymacarrett at some time. This is where her parents lived, met and married. Until the 1800s Ballymacarrett, which includes the Short Strand, was a small townland in County Down, across the river Lagan from Belfast town. Before then, for hundreds of years, the wider area was associated with the once mighty Ulster ruling clan of the O'Neills. They had a stronghold at Castlereagh called "the Eagle's Nest" and their Kings were crowned in a stone Coronation chair held there.

Conn O'Neill was the last of them, the owner of 244 townlands. He lacked the political savvy of Randall MacDonnell up in the Glens. Conn was manoeuvred out of all his property at the time of the Ulster Plantations in the early 1600s and died in poverty. The names of Connswater and Conn's Bridge up the road from Ballymacarrett are his only memorial.

In 1744 Ballymacarrett had only two buildings: a mill and a residential property called Mount Pottinger. In the early 1800s an embankment was built between Connswater and the Lagan bank, reclaiming a large acreage of previously tidal strand. A second new bridge was also built, giving improved access to Belfast across the river. Houses and new manufactories were built. A glassworks and large pottery works came first. Then the Lagan Foundry (later Sirocco Works) was built to manufacture steam engines and other large machinery. Next came the ropeworks and chemical manufactory, followed by flour and linen mills.

Then came the shipyards. In the first half of the 19th century Belfast shipbuilding operations were very small and only wooden ships were built. In the 1840s the Belfast Harbour Commissioners created the conditions for the later jump to largescale shipbuilding. Belfast Lough was dredged, the deep Victoria Channel created, and an enlarged Queen's Island created from the dredged material.

Harland & Wolff, based on Queen's Island, and nearby Workman Clark, were the two shipbuilding giants. They employed 12,000 men between them by 1895. Among them was John Dempsey Senior, who was employed as a ships' riveter for around forty years.

By 1900 there were almost 40,000 people living in the immediate area, many of them employed in the shipyards. Much of the housing stock would have been very poor. The 1860 Griffiths Valuation, for example, describes whether a house has a yard or a garden and gives a valuation. Several of the Ballymacarrett families I researched lived in houses without a yard or a garden, with a value of £1.10.0. These must have been "back-to-back" houses without even a basic (unplumbed) outside toilet.

The population was mainly Protestant, but with around 6,000 Catholics. These were mostly concentrated in Short Strand and streets close to St Mathew's, the large Catholic Church, which was built in 1831. There were also scatterings of Catholics throughout the area.

Most of the population would have immigrated from the country, so their family history is not traceable further back. Only two St Mathew's Parish Registers have survived: Baptisms & Marriages 1841-1865 and 1865-1881. Some parts are torn and indecipherable, but the earliest register is the only source of information on Ballymacarrett baptisms and marriages before the Civil Registration Act of 1864.

All of the marriage, birth and funeral services of the Dempsey and Graham families took place in St Mathew's, and its registers have some interesting family information.



5.2 DEMPSEYS OF BALLYMACARRETT

Dempsey is a native Irish name with its origin in County Offaly. There is also a separate Dempsey sept originating in the north of Ireland. The surname was rare in Belfast until later in the 19th century, when it became quite common. There are only two Dempseys recorded in the Belfast Directory for 1866. These early directories are not completely reliable. They give the main householder in a house where several families and boarders might be living. They can also miss out or misspell surnames. But it is clear that Dempsey was not a common name at the time.

John Dempsey Senior was born in Ballymacarrett and baptised in St Mathew's on 7th October 1860. His parents were Patrick Dempsey, a labourer, and Susan Nolan¹²⁵. They were married in St Mathew's on 4th April 1858. There is a Catherine Dempsey recorded in the Griffiths Valuation of 1860 (Bridge End¹²⁶), and the Belfast Directory for 1877 at 299 Short Strand, who is likely to be a connection. She may have been Patrick Dempsey's mother¹²⁷. Both of John's parents died early, of tuberculosis. They lived at 25 Lackage Street at the time of death. Susan died first, aged 42, on 27th November 1879. Patrick died the next spring, on 13th May 1880. John was 19 at the time. There were several younger siblings, who were probably brought up by their Aunt Winnie or Aunt Mary Nolan.

John Dempsey married Sarah Ferguson in St Mathew's on 2nd January 1882¹²⁸. Aged 21, he was already an ironworker. He was to work in this trade for the next 40 years, describing himself as a riveter and ships' boilermaker in the street directory entries. This skilled trade was later to become the sole preserve of Protestant workmen.

Even in 1880 it is surprising that a Catholic was able to get training and become a gang member in the ship-yard. Riveters were pieceworkers who worked in 4-man gangs, to a set rate for each type of rivet and the number of rivets achieved by each team. The gang leader collected the wages and distributed them to the gang. The gang needed to work in harmony, heaving hot, heavy metal around at just the right time and to the right person. So, the gang members needed to trust in each other's goodwill and technical ability. Each gang worked in close quarters with others, with hundreds of workmen teeming over the growing ship framework. In the sectarian riots of 1886 (first Home Rule Bill) and 1893 (second Home Rule Bill), many Catholics were routed out of the shipyards. John, however, continued to work in the shipyards. Most likely he would have taken a break until things calmed down. He, and his family, had finally to leave East Belfast during the 1920 riots, in the runup to the partition of Ireland in 1921.

John, Sarah, her widowed mother Mary Ferguson, and their growing family moved house often before finally settling in Heatherbell Street¹²⁹. This regular "flitting" was common. One-year tenancies were usual and people often shifted to a house down the street or around the corner, possibly to escape bedbugs, bad drains or unpleasant neighbours. They had seven children. These included John Dempsey Junior, my maternal grandfather, who married Margaret Graham in 1916. His sister, Annie Dempsey, married Margaret's brother Harry Graham in 1908.

In 1901 they lived at 173 Beersbridge Road and had an "adopted child" Rose Ferguson, aged six, living with them. By 1911 they lived at 10 Heatherbell Street. Sarah's aunt¹³⁰ (her mother's sister or sister-in-law) Catherine Campbell and her daughter Catherine were lodging with them.

5.2.1 JOHN DEMPSEY JUNIOR

John Dempsey Junior and his siblings worked in linen factories. John was a weaver then, although he later became a labourer on building sites. He was "sweet" on Margaret (Maggie) Graham, but she had other ideas at the time. She went off to Canada with her sister in 1914.

There are two rather comical letters which John's mother wrote to Maggie on behalf of John, and two letters John wrote to Maggie about her coming back home to marry him. The letters mention Harry

LUNNEY FAMILY HISTORY: AN OLD ULSTER FAMILY



Graham, who had enlisted for the duration of WWI, despite having two very young children. They both have beautiful handwriting and good, but not perfect, spelling. John would have had the benefit of a national school education. But Sarah Dempsey's literacy is unusual for its time. It may be that Sarah, as the only child of a mother widowed cruelly early, was reared by her mother with the best of all she could give her, including regular schooling.

Sarah's letter of 25th April 1916 says of her son: *"..Maggie he has turned out a bit foolish which has nearly broke my heart what has come over John I can't tell but you know the class of chums at the corner has got round him he was carried in on easter monday drunk which nearly broke my heart for you know Maggie John was a good boy."*

John sent Maggie her passage home. She sailed back, across the wartime Atlantic and they married in St Mathew's on 21st December 1916. They went to live in 26 Quinton Street, close to John's parents. Their first child, John, was born a year later in December 1917. My mother Sarah Elizabeth (Sadie) Dempsey was born there on 5th June 1919.

5.3 NOLANS AND FERGUSONS OF BALLYMACARRETT

5.3.1 NOLANS OF BALLYMACARRETT

Nolan is a very common native Irish name, originating in Carlow. Griffiths Valuation of 1860 has three Nolan households¹³¹ in Ballymacarrett, including Winifred Nolan living at 3 Quinn's Entry¹³². She is the tenant of a house (no yard or garden) valued at £2. This is Susan's widowed mother. Winifred's husband was Michael Nolan, a weaver. Her daughter Winifred was a witness at Patrick and Susan's wedding. The elder Winifred died on 22nd November 1885, aged 69, in her daughter¹³³ Mary Nolan's house at 8 Vulcan Street.

After the death of their parents (Patrick and Susan Dempsey), the younger Dempseys were probably brought up by their Nolan relatives. Rose Dempsey (b. 1869 d. 1887) died of tuberculosis at her aunt Mary Nolan's house 8 Vulcan Street. As an adult married man, the younger Patrick Dempsey lived nearby at 41 Vulcan Street. His sister Catherine Dempsey lived there also as the family housekeeper, and died of TB aged 47 on 13th September 1915.

5.3.2 FERGUSONS OF BALLYMACARRETT

Mary Ferguson (née Campbell) was born in County Armagh about 1839. Her family moved to Ballymacarrett. She married Charles Ferguson, a millworker, on 6th June 1863 at St Matthew's Church. They lived at Boyd's Row, where Charles died suddenly of a heart attack aged 23. He left behind his widow Mary, aged 25, and his 3-month-old daughter Sarah. They had been married for only 18 months. Mary probably never got over this. She remained a widow and, after her daughter married, she kept house for the family.

Ferguson is both a native Irish and Scots surname (originating Galloway). In the north of Ireland, it is most commonly a Scots planter surname. Campbell is also of native Irish or Scots origin. Again, in the north, it is most commonly a planter surname. Mary Campbell and Charles Ferguson were both Catholics so possibly their names are of native Irish origin. This is not always a reliable indication as there are Catholics with surnames that are definitely of Scots planter origin, such as the Perrys, indicating a mixed marriage at some time in the family history.

Griffiths Valuation of 1860 records about 16 Campbell families living in Ballymacarrett. There is only one tenant Ferguson family: John Ferguson¹³⁴, living on the Newtownards Road at the intersection of Love Lane in 1861. This may have been Charles' father. Charles' mother, Margaret, registered



Charles's death. There are also several Fergusons as Landlords of Ballymacarrett properties. These could be relatives of a deceased Revd. Ferguson (also likely COI), who were left property in his Will. They are very unlikely to be related to the working-class Ferguson family.

5.4 THE MOVE TO WEST BELFAST

In the sectarian rioting and turmoil surrounding home rule and partition, the shipyards became a focus for reprisals against Catholics in Ballymacarrett, and wider East Belfast. On 21st July 1920, members of the Belfast Protestant Association whipped up simmering animosity towards Catholic workers and Protestants deemed sympathetic towards them (often members of the Belfast Labour Party). Amid violent scenes 7,500 workers were ejected, being beaten and pelted with showers of "Belfast confetti". Many of them had to swim for their lives. None of these workers were ever allowed to return to the shipyard. There was also violence in the community against Catholic householders and attacks centred on St Mathew's Church. There were expulsions and universal rioting across Belfast.

The families of John Dempsey Senior and Junior lived up the Beersbridge Road from Ballymacarrett. Their neighbours were Protestants and there were only scatterings of Catholics locally. They were in a dangerous location¹³⁵.

My mother Sarah Dempsey (Sadie Lunney) was an infant at the time, so her account is at second hand. She said that her father and grandfather had left their homes already. They may not have been in Ballymacarrett on the day of the expulsions. They knew what way the wind was blowing and had already been threatened. Men had come to John Senior's house looking for him. The rest of the family stayed on for a while. But the time came soon enough when they decided to fly from East Belfast and seek refuge at Clonard Monastery in West Belfast.

One evening they saw their neighbours on either side putting out their Union flags, under cover of darkness. The Dempsey family believed that this was intended as a sign. It identified their house as Catholic and would encourage local bravos to attack it. They packed up and left as soon as they could. They were not routed out, since they were able to bring their household effects with them. Maggie Dempsey (née Graham) was able to bring with her a huge, heavy cabin trunk which she had brought back from Canada. So, it is clear that they retreated in good order and, they felt, just in time.

John Dempsey Senior and family soon settled down at 15 Lucknow Street, where they lived for the rest of their lives (17 years) and ran a little "parlour shop" there. Sarah's mother, Mary Ferguson, died within the year of a heart attack, on 22nd February 1921. She was 82 (78 on death certificate) and had been a widow for 57 years. The death certificate gives Sarah's "mark" rather than her signature. So, except that we have two beautifully written letters from her, Sarah would have been presumed illiterate¹³⁶. It could be that Sarah already had the stroke which immobilised her left arm. Otherwise, she would surely have given her signature.

John's wife Sarah had been a lay midwife in East Belfast. John was 62 and Sarah was 57 when they moved. There is a photo of them both, taken in the yard at Lucknow Street. Sarah had had the mild stroke by the time the photo was taken and had lost mobility in her left arm. It doesn't show in the photo, as she moved it to a natural position. Their daughter May O'Neill¹³⁷ lived in Forest Street when she was first married, then moved to a house in nearby Bombay Street. She was later burnt out, along with the rest of Bombay Street, in the 1969 riots which heralded 30 years of sectarian warfare.

John died at home, aged 78, on 6th April 1938. His death certificate mentions phthisis (tuberculosis) and pneumonia. He had lost his parents and two sisters to TB so he did well to live to a respectable old age before succumbing. Sarah died aged 74 five months later, at home, of a cerebral haemorrhage. They had been married for 56 years.



5.4.1 THE MOVE TO 4 COLINPARK STREET

John Junior's family boarded in a single room of a local house (the kitchen parlour) until 1924. My mother remembers the single room, probably because she was embarrassed to have to use a potty in front of visitors one time.

They nearly didn't get the house. Belfast City Council were building 57 (or possibly 47) houses, creating Colinview, Colinpark and Colinward Streets off the Springfield Road. It had been agreed that these houses would be for Catholics who had been made homeless in the pogroms. A Community publication¹³⁸ describes what happened. When the houses were nearly ready the Council decided to allocate fifteen of these to Protestants. Then, at a later meeting, they said they wanted more houses for Protestants. Arch Deacon Convery (Father Pat) was the Parish Priest for the local parish. He went in to bat for the original allocation by giving a statement to the press:

".....these houses were intended for the accommodation of the people living in peculiarly and distressfully circumstanced (sic). The district is congested inasmuch as families that have been evicted or hunted from other localities in Belfast during the recent troubles settled down in it. And in several instances three families are living in the one house. In fact in some cases there are nine people in one room.....it was stated....that the houses would be given to the Catholic people. People were waiting in rooms in the immediate vicinity and had paid a £10 deposit on the expectation that these houses would be given to them...we have a right in strict justice to those houses. There are numbers of houses being built in other districts but these are districts where Catholics could not live."

£10 was a huge amount of money for a working man in those days - a few weeks' wages.

The family moved into number four in 1924, when Mum was five. The house was bounded on one side by the wall of St John's School, which Mum attended. She lived in Colinpark Street until 1950, when the Lunney family were finally rehoused after five years of marriage. By this time she and John had two children, with the third imminent.

The house stayed in the family until 1987 or 88. Our parents took over the tenancy when Granny died in 1972¹³⁹. After Daddy died in 1976 Philip, the second son, lived there with Mum. When Right to Buy for council tenants was introduced in the 1980s, Philip bought the house in Mum's name. The Troubles had been rumbling on for nearly twenty years and sectarian assassinations were common. Philip had a shoe repair shop in Upper North Street, close to the Protestant Shankill Road. As a known republican, he had been marked down for assassination. One day a gunman came into the shop. Philip saw the gun as he raised it to fire and he dashed, zigzagging, through a door at the back of the shop. His assistant ducked down under the high counter. The gunman fired but couldn't get a clear shot, and then ran off.

After this Philip became uneasy about living in Colinpark Street as there was a road (Lanark Way) from the Shankill leading straight to the top of the street. He persuaded Mum to move and bought a new house in Stoneyford. Mum loved the new house but it turned out that Stoneyford was just as dangerous for Catholics. Even more so as it was out in the country, with a long, dark country road leading to it. Philip sold the Stoneyford house after his marriage to Teresa Holland. Mum then moved into a "*pensioner's cottage*" in Riverdale, off the Andersonstown Road. Later, in 1999, she moved back to the Springfield, living in sheltered housing at Clonard. In her last days Mum's thoughts returned to Colinpark Street. When she was in hospital, in her final illness, she said "I wish I was safe back home in Colinpark Street".



5.5 PERRYS OF DERRY

My mother's maternal grandmother was Rose Anne Graham (née Perry). Rose Anne was born in Derry, where her father Henry had a stable and posting house (livery stables).

Perry is a planter name, fairly common in the North of Ireland, but less common in the western counties. There were 1140 Perrys in the 1901 census. About 75% were Protestant, and mostly from the North. In 1860 there were about 18 Perry households in Derry County, mostly rural. Local directories for 1863 and 1866 note a Robert Perry, grocer, of Waterside and John Perry Spirit Dealer of Dungivan Road, both in Derry city. There may have been a connection with Henry Perry, but there is nothing on record to link them.

Henry appears first, probably aged 39, in Griffiths Valuation of 1858, renting a house, offices and yard with a small garden at 15 Linenhall Street. His wife was Winifred¹⁴⁰ Duffy. Henry had a stable in the yard and rented out horses. Later, he extended his premises and became a hearse proprietor and funeral director. By 1901 they had moved and were living further down the street, at number 34.

Duffy is a common native Irish surname, originating in Monaghan. Winifred's given name was Unity, but she became Winifred in later years. Perhaps this was because Unity was a difficult name to have at a time when nationalist and unionist sympathies were running high.

If Rose Anne was their first child, their marriage may have been around 1855. Rose Anne was baptised as Rosanna on 11 December 1856. It is difficult to work out what ages Henry and Winifred were. The ages given in the 1901 and 1911 censuses are much too young. Originally, I thought that Winifred must have been Rose Anne's stepmother, as she would have been eleven when Rose Anne was born. But Rosanna's baptism record clearly gives Unity Perry as her mother. When Henry died in 1904 his age was given as 85 on the death certificate. This is likely to have been closer to his real age. Winifred's age on her death certificate in 1913 was given as 67. She must have been a good ten years older than this.

Henry ran his business together with his son Charles. Charles married Marianne Redmond in May 1902. Henry had retired by this time. Charles seems to have given up the business shortly after his father's death in 1904. They may have emigrated, since there is no record of Charles and his wife in the 1911 census. Winifred and her unmarried children had moved down to 25 Linenhall Street by 1911.

5.5.1 ROSE ANNE PERRY

Rose Anne was brought up in a comfortably off lower-middle class family. She worked as a milliner before her marriage. In a photograph (now lost)¹⁴¹ Rose Anne is pictured outdoors with her sister, on a holiday in Donegal. She is dressed simply and elegantly. She was a tiny little woman. There is also a photo of her with a toddler (probably my Granny) and an infant in arms. She is sitting down and the toddler comes up nearly to her shoulder. My grandmother Maggie Dempsey (née Graham) glamorised her Perry relations, and romanticised her parents' first meeting. The Perry house at 25 Linenhall Street had 5 occupants, 9 rooms, and 4 windows at the front. The cramped Graham home in Belfast had 8 occupants, 6 rooms and 3 front windows. Two of her three unmarried aunts didn't work, and the other was a genteel milliner, as her mother had been. Maggie also thought that there was prestige in being an undertaker. This was the heyday of glittering black coaches drawn by midnight black horses wearing dyed-black ostrich plumes on their tossing heads.

Maggie told my mother that Rose Anne had fallen in love with "the man who held the horses" and married him over the objections of her parents. Also, that her mother's upbringing had not prepared her for the hard work and deprivations of being a working man's wife. And, finally, that she suffered

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so much from this that she became mentally ill. She was exploited by unscrupulous neighbours who regularly “borrowed” food and coal. The family would come home from work to find she had given everything away.

The facts are different. Michael Graham was a lithographic printer, aged 39 at the time of their marriage. He was a skilled workman, of a steady age. So, there was not a great difference in class. Rose Anne, however, had been brought up in a relatively privileged environment. She may not have known what she was taking on. She was only 24, and he was quite a bit older than her. They went on to have at least nine children. They moved between Derry, Dublin and Belfast, finally settling in Belfast at Hyndford Street¹⁴², off the Beersbridge Road.

Sadly, Rose Anne’s mental illness wasn’t brought on just from the stress of childbearing, ill-health, and crowded housing conditions. She had been infected with syphilis by her husband. Presumably this was later in her marriage, as none of her adult children ever showed any signs. Poor Rose Anne developed one of the most painful and virulent manifestations. She developed full-blown tertiary syphilis. She had dementia. In the final stages, she had terrible syphilitic sores, described on her death certificate as “chronic ulceration of face (syphilitic) and exhaustion”. Rose Anne had a gruesome and painful death, dying in hospital on 25th September 1914. Today, if caught early enough, syphilis can be cleared with antibiotics. At the time there was no treatment. An effective treatment had been discovered in 1910 in Germany, but it was not widely available. It was too late for Rose Anne. Her children had probably been discouraged from visiting her once her dementia increased. Her daughters Maggie and Winifred sailed from Glasgow to Canada on 29th August, one month before Rose Anne’s death.

It is likely that only Rose Anne’s son Harry and his wife Annie knew of her syphilis. It wasn’t (and still isn’t) the sort of thing a family wants everyone to know. Certainly, Maggie seems to have been satisfied with the lesser explanation. Although she and her sister weren’t there for Rose Anne’s funeral, they were given a description of the grand funeral coach which was sent from Derry, complete with prancing black horses garlanded with ostrich plumes.

5.6 MICHAEL GRAHAM OF LIVERPOOL

Michael Graham, a lithographic printer, was born in Liverpool around 1842. His sister, Margaret, was housekeeper to a Dublin printer. She was younger than Michael, acknowledging to 62 in the 1911 census. Their family was probably Irish, given that both Michael and Margaret came to live in Ireland. Michael gave his father’s name on his marriage certificate as John Graham, occupation optician. There was a firm of opticians called Graham in Liverpool at the time. I haven’t been able to establish a connection. I checked with someone who knew the history of the family and the names and dates don’t match. Michael may have thought that an optician father sounded better than his actual occupation.

Margaret Graham was a Catholic, so it is pretty certain that Michael’s parents were too. A possible match is the marriage of John Graham to Catherine McArdle in 1841 at St Peter’s, Liverpool. There are no photographs of Michael but there are several photos of his grown-up children. The sons have quite heavy eyebrows, darkish complexions and a rather beaky nose. Granny’s daughter Kathleen says that her mother had a prayer book, now long gone, which Michael had typeset and used for private prayer.

Michael died on 16th January 1912, aged 70, of a heart attack in Dublin. He was lodging at, or visiting, 11 Cross Kevin Street with the O’Gorman family. It can only be assumed that Michael was responsible for his wife’s syphilis. Mothers of nine children in cramped accommodation had little opportunity to stray. If it was Michael, then he must have been lucky enough to remain in the latent stage. This



latency can persist for many years. There are cases of men marrying twice and their wives dying of syphilis¹⁴³ (passed off as “lunacy” or other ailments), while they remained apparently healthy.

The family home in Hyndford Street was given up some time between 1901 and 1911, presumably because of Rose Anne’s illness. The youngest children were Elizabeth, aged 3 in 1901 and Michael, aged one. Elizabeth and her sister Harriett were visiting with her aunt in Dublin in 1911, but there is no trace of young Michael: neither his birth, census entry, nor death in the records I searched¹⁴⁴.

5.7 MAGGIE GRAHAM AND HER FAMILY

Maggie was born in Dublin in 1888, and was probably the 4th in the family¹⁴⁵. The 1901 census shows Michael Graham, a litho printer aged 58; his wife Rose Anne Graham aged 45; and six of their children living at home in 32 Hyndford Street, off the Beersbridge Road in Belfast. In 1901 the elder sister Winifred (b. 1883 in Belfast) and brother Harry (b. around 1884), and possibly others, had already left home. Her sister Teresa (born in Dublin) was being brought up by her maternal grandparents.

By 1911 Winifred, (aged 28) was a housemaid in Racecourse Common, Lusk, Dublin. Teresa was a nursery governess in Cloncurran, Co Monaghan. Harry was married to Annie Dempsey, had two young children and was living in Grove Street East. William had joined the Army Service Corps as a driver, and was based in Devonport when the 1911 English census was taken. William transferred into a fighting regiment for the duration of the 1914 war. He later married and settled in England. Harriett (aged 19) and Lizzie (aged 13) were visiting their aunt Margaret Graham in Dublin. Aunt Margaret was a long-term housekeeper for Edward Quinn – also a lithographic printer - at 36 Curzon Street, Rathmines. Harriett settled in Dublin, dying there in 1932 aged about 40. Lizzie went back to Belfast. Maggie doesn’t show up on the 1911 census. Her mother, Rose Anne, was most likely in a nursing home for terminally ill patients. She died in the Lisburn Road Hospital in 1914. The address on her death certificate is 28 Morelands Row, Castlereagh, Belfast.

Although there is no record of her in the 1911 census, Maggie may already have been living at 24 Eversleigh Street, Belfast. This is the address given on her sister Lizzie’s death certificate. Lizzie died of TB in hospital, aged 16, on 6th May 1913. Maggie was greatly affected by her death. Apparently, she put Lizzie’s final illness down to her washing her hair while she had her monthly period. Maggie was fanatical in stopping her daughters washing their hair then, as was our mother later. We had to sneak about, but Mum used to cross-question us to make sure we weren’t taking the risk. There is a studio portrait of them both. Lizzie is aged about 14, with bows in her hair, standing beside Maggie in a chair. Maggie is elegantly dressed, with big hair, and looking rather like her mother.

On 25th August 1914, a month before their mother’s death, Maggie and Winifred sailed from Glasgow on the Hesperian, arriving at Quebec on 6th September 1914. Their fares were borrowed from Canadian agents, who may also have set them up with jobs. Maggie was working in St Michael’s Hospital in Toronto and paid the loan off by 5th December 1914.

Like all emigrants, Maggie and Winifred were looking for a better life. Winifred, who was already 30 odd, married pretty soon and was expecting a baby by 1916. She may have gone out to marry a sweetheart. Maggie, meanwhile, was an orderly in St Michael’s Hospital (at least at first). I have seen a photo of her¹⁴⁶ from her time in Canada. She is ill-dressed, with wispy hair, and looks uncomfortable. Very different from her poised studio photos.

5.8 MAGGIE DEMPSEY MARRIED LIFE

By early 1916 Maggie was 28. She decided to settle for her sweetheart back home and the life of an unskilled worker’s wife. Canadian winters are famously cold. Skivvyng at a hospital is heavy work. She obviously didn’t meet an eligible man, and this may have decided her. John Dempsey sent her the

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fare and she returned in August, arriving at Liverpool on 25th August 1916¹⁴⁷. She arrived in style with a large cabin trunk¹⁴⁸ full of clothes and choice items. Maggie stayed with her brother Harry, at 94 Grove Street East. She was married from there at St Mathew's Church on 27th December 1916.

It is unlikely that Maggie was in love with her husband, but at least she had a home and family. They had three children together in fairly quick succession (John 1917; Sadie 1919; Harriet early 20s), then nothing until late arrival Kathleen (1930) when Maggie was 42. Harriet had a bubbly personality and curly hair. She was a favourite with her mother. Solemn, straight-haired Sadie was not. John was a quiet, handsome young boy who was a particular pet of his Auntie May.

Her youngest child, Kathleen, obviously a late surprise, felt very much loved by her mother. The two of them went about together everywhere, enjoying each other's company.

Granda Dempsey's earnings were not high. There were probably periods when he was out of work. At one time Granny took a cleaning job at the old Empire Theatre. We have a calling card with her name on it. When our mother started work in 1933, aged 14, her wages went to the household. This was normal at the time. When I started work aged 15, in 1965, I did the same. Then, when I was 18, I came to an arrangement with Mum. I paid my keep and the rest of my wages (not very much) were mine to buy the clothes I wanted and my lunch and work expenses. This was a great liberation, feeling that my wages were my own at last. I could save up for my own clothes, not wearing what Mum thought was suitable. Mum, however, handed over her wage packet unopened right through until she married aged 26. When Granny and Kathleen evacuated to Downpatrick in 1941, Granny still came up to Belfast once a week to collect Mum and Harriet's wages and dole out housekeeping.

As a grandmother, Granny Dempsey came across as aloof and judgmental. She thought, when I was small, that I would be her little companion, like the now grown-up Kathleen. But I was bored and self-conscious with her. I remember her taking me to the seaside once, just the two of us. She was then in her 60s. If I had been there with my family, I would have run down to the water and splashed happily. As it was, I didn't know what to do and hung about her uneasily. She was so old, so fusty, so stern, and I didn't know what she wanted me to do.

Granny was a complicated woman, disappointed in her life. John, Harriet and Kathleen, in turn, emigrated elsewhere. Only her least favourite daughter, Sadie, and her family remained in Belfast. After her husband died in 1959, Granny took to her bed for a while. We kids used to visit her on a Sunday. As the eldest, aged 9 or 10, I was in charge of the young troop. We got into mucky mischief several times down the forbidden Flush river. Granny would be in bed and sometimes she offered us horrible musty biscuits which she kept in a brown paper bag.

Kathleen and her husband Gerry came back to Belfast for a couple of years in 1960, so they could adopt a baby. They stayed at Granny's and modernised it. They changed the old high mantelpiece with trivets at the side¹⁴⁹ to a then modern Devon grate. After they went back to Africa, Granny became fretful and attention-seeking. She began to tell neighbours and visitors that she was neglected.

She wanted someone to be with her at night. I think my brothers may have stayed overnight for a while. Then it was my turn. I slept in the big front bedroom and I was terrified, especially of a glow-in-the-dark statue of the Blessed Virgin. I would lie awake for hours, frightened to turn over in bed. As luck would have it, I was in a road accident (aged 15) on my way to stay one evening. I was in hospital for a few days and Carol took my place. When I was well enough to go back, Granny said she preferred Carol. Mum and Granny had words and neither of us stayed over again. That was in 1965.

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Despite everything, Mum always wanted to be a dutiful daughter. A few years later, probably 1968, Granny moved in with us at 20 Norglen Drive, Turf Lodge. I remember little of this – I went to London in January 1969 – but I think Granny was usually quite pleasant. She started knitting but was rubbish at it. Her garter stitch scarves were full of extra stitches and ballooned out into shapeless lumps of knitting.

The latest round of Troubles started in 1969. By mid-1970 the decision was made to give up the house in Turf Lodge, and move into Colinpark Street on the Springfield Road. Granny had a bed in the living room downstairs and used a commode. Anyone who was about had to abandon ship. Again, this was not unusual for the time. Duty to family overrode any other considerations. My mother-in-law, Mrs Florrie Trew, took in her father's mother in 1973. She had a bed in the living room¹⁵⁰. She was a nasty woman who was dying of lung cancer, but continued smoking. Mrs Trew¹⁵¹ had to be vigilant because she would doze and the lighted cigarette fall onto the bed. Every so often the elder woman would tell Florrie, gleefully, that she had left her money to her second family. It made no difference to Florrie, who looked after the old harridan right until the end.

Granny died in 1972, aged 84, from broncho-pneumonia. She had become quite a trial for the younger members of the house, especially Mariea. She told some girls from the Legion of Mary, who had called in to visit her, that Mariea beat her. The girls thought this was a great joke, and passed on the news to Mariea. Granny also used to berate Mariea when she came in late, probably from Clonard disco, calling her names. Now I am a grandmother, I know how different it could have been.



6 JOHN LUNNEY AND SARAH DEMPSEY

6.1 JOHN LUNNEY'S LIFE BEFORE MARRIAGE

My father John was born at home, 6 Lake Street, off the Ormeau Road, on 5th August 1912, a year after his parents' marriage. Since both his grandfathers were called John, the choice of name would have been a compliment to them both, and to the memory of the two infant Johns who did not survive. In his first photo he is aged about six to eight months. There is a later photo, possibly in 1917, of John and his brother Tommy. They are smartly dressed in fashionable sailor suits and hats. Like most young children, they don't look anything like their adult selves. But there is another possible photo of John, from a school group of 1918. This appeared in a "days gone by" column of the Andersonstown News and was labelled as a school photo from St Mary's Christian Brothers' school, Divis Street, in 1913 (sic). The likeness to the grown-up John is stunning. Daddy had sticking out ears and his mouth was a crooked line. His photo of 1969 shows these clearly¹⁵².

In a time when schoolteachers routinely used corporal punishment¹⁵³, the Christian Brothers had a fearsome reputation.¹⁵⁴ Daddy was a quiet man who said very little about himself and his life. Most things we know were at second hand, heard from Mum.

One thing he did say was that his schoolteacher made free with his strap. I seem to remember Daddy saying that he would pounce on someone and whack them, even when they had done nothing. The teacher also used to pick children up by their ears, and this was very painful. Daddy also mentioned that once he was late for school, for some good reason. His mother came with him to explain what had happened, so that he wouldn't be punished, but the teacher whacked him hard anyway as soon as his mother had left. Whatever their faults, the Christian Brothers gave a good basic education. Daddy had excellent handwriting and spelling. But literacy alone gave no way out for Catholics. Apprenticeships for skilled trades and ordinary low-skilled jobs went to young Protestant men¹⁵⁵ and clerkships weren't even dreamed of. And, of course, the "*Great Depression*" of the 30s was around the corner, with unemployment climbing to 70% in some areas.¹⁵⁶

I have only two other vague stories about Daddy as a young man. Firstly, he remembered the civil strife of the early twenties and also saw dead bodies. This was most likely the "Bloody Sunday" of 10th July 1921, when the Falls area was besieged. Scores of people were wounded and 17 died. Protestant and Catholic snipers traded shots, and armoured lorries¹⁵⁷ sped through the streets around the Loney, their military occupants firing indiscriminately. The footnote link gives detail on the background to the conflict, and how events unfolded.¹⁵⁸ All of this must have been terrifying for the eight-year-old John and his family.

The second memory was when John was a young man. Only householders¹⁵⁹ had the vote and Daddy wanted to vote for his favoured candidate¹⁶⁰. He thought his father was too feeble to get to the polling station. On his way there to use his father's vote, he met his father on his way back from voting. This may have been the election of 1931. Eleven Ulster Unionist MPs were elected, having gained 56.1% of the votes cast. Two Nationalist (and no Labour) MPs were elected, having received 43.9% of all votes. Obviously, the boundaries were gerrymandered. There was also plural voting. People with a business could have a vote for their business, as well as their personal vote as a householder. This practice continued until the civil rights protests of 1969, and ensuing Troubles, brought about long overdue changes to the voting system.

John would have left school aged 14¹⁶¹, in 1926, and begun the life of a labourer. He probably lived at home until the death of his mother, Annie, in 1933, although he may have travelled in search of work before then. We have a photo of his mother which is quite worn, showing that it was carried about by

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someone. It says “good luck” on the back. It is most likely that the photo was given to his father Thomas Lunney, when he left for war in 1917, and was passed over to John later on. Daddy was definitely in Belfast in 1933 as he was present at his mother’s deathbed and registered her death from cellulitis. She was 44. Uncle Joe was a small boy at the time. His Aunt Cassie O’Toole (née McAuley) took him in and he was brought up with his cousins. The O’Tooles, originally from County Mayo, had strong Republican sympathies, which Joe imbibed. He was later to be jailed, together with Francisco Notarantonio, in 1943 for possession of firearms, ammunition and gelignite¹⁶².

Daddy’s brother Tommy was two years younger, and it is likely that John and Tommy moved about together looking for work in England. Their sister Cassie stayed on with her father and registered his death, from encephalitis, in 1936.

Daddy described those years as very tough. They worked on building sites¹⁶³ and lived the rough life of working single men. When they heard of a possible job they walked to the various sites. On the way they stayed overnight “on the spike”. This was usually the casual ward of a workhouse. Men who wanted to sleep in a bed had to put up with being deloused and their clothes treated. Else they got to lean against a stout rope for the night, to doze until such time as the rope was taken down and they went on the road again. When we heard this as children, we thought it was strange and funny. Just a story. We had no idea of how it must have felt to be right at the bottom of the ladder, with no home or family. There would have been money for the basics plus, if they had steady work, enough for a weekend drink, tobacco and the odd bet on the horses.

He worked around Birmingham, and I wonder whether he ever stayed at Rowton House. This was a large building founded in 1903, by a philanthropist called Lord Rowton, to provide migrant workers with decent living conditions. *“The guests were predominantly Irish Labourers who were rejected from traditional lodgings and were otherwise forced to stay in squalid conditions.”*¹⁶⁴ For 6d a night, men could stay in an individual cubicle with access to a huge dining room, shops, a barber, clothes washing facilities and even a tailor, on site. I do hope so. He had little enough comfort in his life before his marriage. It is now the Paragon Hotel and I stayed there overnight a few years ago.

6.1.1 DADDY’S ARMY SERVICE

This hard life went on until 23rd May 1938, when Daddy joined the Army. He enlisted in Birmingham, probably with some mates. He gave his name as John McAuley so, I was told, as to give him an out if he changed his mind, and his age as 22. He joined the newly re-formed Second Battalion of the Royal Inniskilling Fusiliers¹⁶⁵. This most likely was for sentimental reasons, as a link to his Lunney Fermanagh heritage. When we later asked him why he joined the Army he said: *“for a half a crown a day and a bed to sleep in at night”*.

John most likely trained at Catterick Camp from August 1938. He was present in June 1939 when the Colonel in Chief of the Fusiliers presented a new Stand of Colours to the Battalion. We have a photograph, almost certainly taken that day, of Daddy in rigidly impeccable gear, shoulder to shoulder with his comrades. Daddy’s Army records are sketchier than his father Thomas’s. There is no separate medical record¹⁶⁶. His conduct sheet notes that he *“did act in an insolent manner”* to a doctor in the Military Hospital at York on 12th July 1939¹⁶⁷.

John did not take kindly to military discipline to begin with. He mostly conducted himself well, but broke out occasionally. The initial report in 1938 was that he was *“a smart soldierly youngster. Will make a good NCO”*. In June 1939 he was assessed as *“Quite a good young signaller under instruction who should qualify this year. Hard working, honest and sober”*.

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But he was absent without leave for a week after his birthday in August 1939, obviously celebrating. On 21st November 1939 he was disciplined for drunkenness, creating a disturbance in his billet and resisting his escort. Then, on 2nd March 1940 he was marked absent without leave for six hours. Since he had been on home leave for ten days, he was probably just a bit late reporting back. None of these conduct black marks were treated as severe. He was just docked some pay. The Army probably suited Daddy quite well, given that he returned to his unit after his birthday absence in 1939.

The 2nd Battalion was part of the British Expeditionary Force (BEF) which was sent to France and Belgium on the outbreak of war in September 1939¹⁶⁸. There were four companies (A, B, C, D¹⁶⁹) with about 200 in each company. Only 215 of the initial strength of 806 made it back to Dunkirk in May 1940. So, three-quarters of the Battalion were either killed or captured in the initial fighting.

At first, during the “phoney war”, the 2nd Battalion were mostly building defence works in Belgium¹⁷⁰. When the Germans invaded Holland and Belgium on 10th May 1940 the Battalion was 100 miles from the Belgian border. No transport was available, so they marched 86 miles in four days to reach Berlincourt.

The next fortnight was a nightmare of forced marches back and forth, often re-crossing their tracks, with occasional troop transport. All of the BEF were put on half rations. Fuel and ammunition began to run low. The Battalion began to be strongly harried by the German forces. B Company were surrounded and fought their way out using grenades. C Company were also surrounded, and were helped to escape by the carriers platoon.

On 25th May the Battalion was ordered to Oostaverne and dug in at Hollebeke. They were tasked with covering the retreat of the rest of the BEF towards Dunkirk. The Germans launched a heavy attack on 27th May. The Battalion was in the thick of battle from then on.

Daddy remembered the retreat towards Dunkirk as a chaos of running, raked by German fire. He described an incident where his troop flung themselves down in a wood (probably Oostaverne) for a brief rest. He took off his boots. The Germans began shelling and he leapt up to put his boots on. They were awash with the brains of a comrade who had been killed. With no time to lose, he plunged his feet into the boots and took up his station.

Arriving at Dunkirk, Daddy was injured on the beach while waiting for troop transport. He was wounded by shrapnel. His record notes “lacerations face, hands and left arm”. The injuries were considered severe enough for him to be returned to home service for the next four years. Mum always said that the Army assessment doctors minimised the extent of his injuries. He had shrapnel which couldn’t be removed because it was too deeply embedded. His eyesight in his left eye was badly affected, and Mum considered that he should have been registered as blind in that eye. He was later recognised as a “disabled ex-serviceman” and, I think, awarded a small pension.

For the rest of the war, up until the Normandy landings, Daddy was posted with several home-based troops (5th and 30 Inniskillings), and had some spells in hospital. Meanwhile, the 2nd Battalion went on to fight in some of the most hard-fought battles of the war: in Africa, the Near East and the Mediterranean (Monte Cassino). In one battle at Anzio all their officers and NCOs were killed or wounded. So, it seems that Daddy was actually lucky to be wounded at Dunkirk and miss four years of gruelling combat. He was also around to unobtrusively court Sadie, who thought of him primarily as a friend of her father.

In August 1943 he was moved to the Royal Engineers and spent time in Newland Park, Hull. The unit was probably the 1st Assault Brigade Royal Engineers, a specialised armoured formation of created in

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mid-1943. It was assigned to the 79th Armoured Division in preparation for the Normandy invasion of 6 June 1944¹⁷¹.

Daddy arrived in Normandy on 7th June 1944. He told us that the Army had needed all the experienced troops they could muster. As a veteran of the BEF, he was battle-hardened and knew what to expect. He didn't describe any of the tank fighting the Royal Engineers specialised in, so he must have been part of the ground troops coming in after the first wave. Daddy described some fighting in which he, and another experienced soldier, flanked an inexperienced lad. The aim was to protect him and give him confidence. But the young lad was killed. The only other event he described was clearing the beaches and water of dead bodies. This must have been a horrible job, maybe worse than in the heat of battle where there was adrenaline to sustain the troops.

His Army record for the rest of the War says just "NW Europe". He sent a new year's postcard to Mum from Paris. He had fond memories of Ostend, so he will also have been posted there. It was liberated by Canadian troops in September 1944. There is also a photo of him with some army mates with "*Appeldoorn, November 1945*" on the back. Daddy was still in NW Europe until late 1945, having been given home leave for his marriage in Belfast on 7th July 1945. He had his name changed to Lunney on his army record after the marriage, but still kept his age as three years younger than his actual age. He was released from the Army at the end of 1945 and returned to Belfast to begin married life.

6.2 COLINPARK STREET AND THE SPRINGFIELD

Colinpark Street is a short, hilly, street running from the Springfield Road down to Forfar Street. The immediate area was dominated by Mackie's Foundry, which covered 133 acres. The area was, and still is, an "interface" area where Catholics and Protestants butt up against each other. These days there is a peace wall on part of the Springfield for separation. In Mum's time, and through until the Troubles started in 1969, Protestant housing began in the next street – Pollard Street - and the streets on the opposite side of the Springfield Road. Catholic housing had been steadily encroaching on the Springfield, spreading up from the nearby Falls Road. In relatively peaceable decades there was a mosaic of mixed Catholic and Protestant housing on the fringes. This changed rapidly once the modern Troubles began in earnest.

In the relatively peaceful decades up until the recent Troubles¹⁷², most people in the area rubbed along together. The main discomforts for the Catholics were the annual series of Orange marches. These began in Cupar Street and proceeded up the Springfield to the Orange Hall further up by the West Circular road. These were gleeful triumphalist marches and music much enjoyed by all children, who didn't know or care about politics. The other cause for silent grumbling was that Mackie's employed thousands of skilled workers, all Protestants. Many of these came from the Shankill, which runs parallel to the Springfield. Each day they would walk in phalanx to and from their homes and work.

Meantime, Protestants were concerned about Catholic encroachment on Protestant areas. Protestants were in the majority in the carefully engineered Northern Ireland province. But they were in the minority on the island of Ireland, and felt themselves embattled. Catholics had large families and there was a nagging fear that they would begin to outnumber Protestants.

There was also, particularly for staunch Presbyterians, an absolute horror of the Roman Church and its idolatrous adherents. The Irish Free State, over the border, was a ghastly, priest-ridden, backward, barefoot rural enclave. If the Catholics had their way, they would dismantle the north, beat down the Protestants, and turn the province into a copy of the Republic. So, it made sense to put Protestants



at the front of the queue for housing and jobs and to create political structures which increased the power of the Protestant State by limiting the voting power of Catholics¹⁷³.

After the savagery of the early 1920s, and the crushing defeat of anti-Treaty forces in the Irish Civil War¹⁷⁴ there was relative quiet in the North. The Catholic Church in the North focused on building Catholic schools and churches. In this way the lives of the two different communities ran on parallel, separate, paths. It was possible for a child to be brought up without ever knowing a person from the other community. Mum remembers having a local friend for a while who was a Protestant. It was the accepted thing that each June the girl stopped speaking to or acknowledging Mum. Their friendship resumed as normal after the marching season was over.

6.3 SARAH DEMPSEY'S LIFE BEFORE MARRIAGE

Mum¹⁷⁵ was the second child of her parents' marriage, born at 26 Quinton Street on 5th June 1919. Her childhood was uneventful after the drama of her family's flight from East Belfast, which she had been too young to remember. She was brought up, from the age of five, in 4 Colinpark Street, Springfield Road and attended nearby St John's School until the age of 14.

Number four was near the top of the street, separated from number two by the high back wall of St John's School. The side wall of the school formed one boundary to their garden. Her closest friends were the Dalzell girls who lived further down the street – Peggy Dalzell and her sister. They remained friends into adulthood.

When Sadie left school she was taken on at a downtown linen warehouse, possibly Wilsons in Bedford Street. She worked with several other girls to pack linen for despatch. This was light work which involved folding, touching up with an iron and boxing it up prettily with ribbons and bows. The final touch was to add a label saying "made in Ireland", if it was going to the United States and "made in Northern Ireland" if it was going to Canada. She worked there happily for several years until she was "let go" for no real reason. Mum believed that the supervisor wanted to give her position to a Protestant girl. Anyhow, her mother insisted that Sadie go right back to the warehouse and sit in reception until she was noticed by a passing manager. The manager arranged for Mum to be taken back. No doubt this led to a bad atmosphere, but Mum didn't talk about that.

She worked there right through until around 1940, when her mother spotted that Mackie's were taking on hundreds of women for well-paid munitions work, regardless of religion. Sadie reluctantly joined them. Mackie's' major product was shells for Bofors guns. They also produced components for aircraft. Mum had her own workbench where she assembled control panels for fighter planes. Sadie worked there right through the war years.

The authorities responsible for defence against German air raids were complacent. They lazily banked on the fact that the north of Ireland was at the extreme range of German bombers, and made only cursory preparations for defence. Very little was done to provide air raid shelters. There were less than two dozen anti-aircraft guns, only a few of which were operational. Yet Belfast, in particular, had thrown all its heavy and light industry into production for the war effort. So, it was an important strategic target. When the Luftwaffe came, they were able to bomb Belfast intensively, with full knowledge of strategic targets. Mackie's was one of these. If it had been hit directly, the resulting explosion would have taken out much of West Belfast. As it was, Mackie's was spared in the four air raids which the Luftwaffe carried out, all clustered in April/May 1941.

The bomb aimers got very close indeed. Mum described being able to see the pilots' faces in the moonlight as they began their run-up to bombing Mackie's. An incendiary landed in the front bedroom of 4 Colinpark Street, only 200 yards from Mackie's. Sadie's young sister Kathleen was downstairs,

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luckily, when the incendiary landed on her bed. Kathleen described how the outfits they had ready for a family wedding were ruined. Their shoes were melted and stuck to the floor. After this fright, granny Maggie Dempsey evacuated Kathleen and herself to Downpatrick for the duration of the war. Maggie would come up once a week or so to collect wages and dole out housekeeping. Otherwise, one of the family would travel to Downpatrick to hand it over.

With only her father, Harriet and herself at home, Mum was able to let her hair down and go out dancing with her friends as much as she wanted. Downpatrick was also lively. Daddy's cousin Kate Bell (née O'Toole) said that there were barn dances at Saul (near Downpatrick) every weekend, and that a young farmer named Fitzsimons was very taken with Sadie¹⁷⁶.

Mum was very pretty. She loved clothes and dancing. But she was quite strait-laced and disliked all kinds of coarse behaviour. She enjoyed having admirers, but pretended to be unaware of them. She did not allow kissing or hugging, which she classed as "*taking liberties*". She had rigid standards of behaviour, and deplored vulgarity. One aspect of Mackie's which definitely wouldn't have suited her was the supercharged flirty atmosphere with the lads and girls there. The Christmas 1943 number of the Mackie's magazine gives a flavour of this.

Mum described an incident when some man brought in a dirty magazine and started showing it about to embarrass the women workers. He put it down, open, on her workbench and invited comments from her. She flicked it disdainfully and told him to take it off her bench.

Sadie's sister Harriet was being courted by Daddy's cousin, John Joseph 'Joe' Lunney. Daddy was billeted at Barracks on the Ravenhill Road. Anyhow, he was close at hand and had spare time. He began to frequent Colinpark Street, apparently content to sit and chat with Sadie's Dad John Dempsey. Daddy was a quiet man, seven years older than Mum, and was no candidate for dancing. Sadie got used to seeing him sitting there by the fire chatting to her father of an evening. She, meanwhile, was getting herself ready for a night out and would say her goodbyes over her shoulder as she and her friends whisked off for a jolly night out.

Daddy had his eye on her all right, but he took his time and played a long suit. Sometime between 1941 and 1944 he and Mum became a solid item. When he was billeted in France after the Normandy Landings, he sent Mum cards saying "best wishes from Paris". There is an undated card from Mum, signed "your loving sweetheart, Sadie". Also, surprisingly, is a slightly naughty holiday postcard from Mum, with a picture of a girl in a bathing dress on the front saying "the boys all know the 'eye-way code' now I have arrived!". The postmark looks like 17th July 1941, which is a lot earlier than expected, given Mum's account of the courtship. Also, it is not at all how Mum described herself to us. Still, she was on holiday and possibly egged on by her friends, or showing off in front of them. Or she just felt free enough to tease John from a distance.

6.4 JOHN AND SADIE'S EARLY MARRIED LIFE

Mum had just turned 26 and Daddy was nearly 33 when they married on 7th July 1945. Daddy got home leave for the marriage and, after a short honeymoon, was sent back to Belgium, France, then Holland, until his discharge in February 1946. Meantime, Harriet had married Joe Lunney and already had a son, Maurice who, sadly, died on 9th June 1945, four weeks before Sadie and John's wedding.

Housing, always in short supply in Belfast, was not to be had at all after the War. The raids in 1941 had damaged or destroyed nearly half the housing stock. Harriet, Sadie, and their respective children had the front bedroom at 4 Colinpark Street. Their husbands lived at John's Aunt Mary's in St James's. Obviously, they still managed some intimate time. Baby John was born December 1946, Philip in March 1948 and Deirdre was ready to make an appearance in June 1950. Meantime, Harriet had been



allocated a new house up the Glen Road, which helped with the overcrowding. But Sadie and her mother had never been close. There was a very strained atmosphere. John had been a darling, smiley, baby but Philip cried continually. He had some health problems. Come 1950 the family had been nearly five years on the housing waiting list, and everyone was at breaking point.

The third baby was due. Granny Maggie was adamant that she would not take Kathleen out of her job to look after the boys while Mum was in hospital. Daddy had a job, so couldn't take over. Things got very heated and, at one point, Granny released the brake on Philip's pram and sent it bowling down the hill, yelling that Mum and her kids had better get out. Not an ideal situation.

Mum was eight months pregnant when she went down to the City Hall, ostensibly to pay the rent on Colinpark Street. Most likely she was there to try to soften hard hearts at the housing office. It worked. The local rent collector, who knew her, saw her crying in the waiting room and helped put her case.

6.4.1 WESTROCK BUNGALOWS

They were allocated a brand-new prefab up the road in Westrock. These prefabs: "*the aluminium bungalows*", later called "*tintown*¹⁷⁷" by the Ballymurphy faction, were much the nicest prefab model. They were shipped over from England and constructed on a site close to the edge of town, off the Whiterock Road, under the lee of the Black Mountain. Inside, they were kitted out to the latest standard. The floors were covered in stylish linoleum tiles. The kitchen sink was of cream enamel, with a mixer tap. The bathroom had a low flush toilet. They were equally stylish outside. The shell was of corrugated aluminium, spray coated with a textured finish in light pink or cream. The roof was spray coated in a bluish grey. Window frames were natural aluminium, which was a little unpleasant on the fingernails. The main, and major, downside was the lack of decent insulation. The bungalows were absolutely freezing in winter. The only heating was the fire in the living room, which was cosy when we clustered round the fire. The tiny third bedroom, which benefited from having the hot tank, was the only other warmish place in the house.

Mum and Daddy were thrilled with their new house, but there was still the problem of who would look after the boys. Granny refused to do so, or to let Kathleen take time off work to help out. They felt there was no alternative to putting the boys into the local Children's Home, probably Nazareth Lodge on the Ormeau Road. John was three and a half and Philip was two.

Our parents moved into Westrock bungalows, 25 Westrock Drive, on Saturday 3rd June 1950. There is a photo of Mum and her Auntie May looking out through the window of the house. The photo was taken this way to hide Mum's very advanced pregnancy. There was minimal furniture. Mum used to say that they had only butter butts for seats. She then told the story of how they had gone to bed early, crying because of the boys. They were roused by Mum's grandfather, who had come to tell them that he was taking Kathleen away from her job and had told Granny that he would cover her wages himself. Granda had drink taken and had walked over the fields in the dark to tell them. Granny was the undisputed ruler of her household, so it had taken some dutch courage on Granda's part for him to defy her.

The next morning, Sunday 4th June, Granda and Daddy went off to the Home to collect the boys. Meanwhile, Mum was baking in her new kitchen. She described the moment when she saw them all rounding the corner of the street, the boys riding on the adults' shoulders. She was so glad and joyful.

Early next morning, the day of her 31st birthday, Mum went into labour and over to the City Hospital on the Lisburn Road. Her third labour was very fast, surprising the nursing staff. Mum insisted the baby was coming right away and directed them to take away the bedpan. She said she didn't want her child to be born in a po.

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I was born with a great rush. Mum was so happy she was almost drunk with it. It was still a beautiful summer morning and she could hear the birds chirping in the trees. She was talking and laughing loudly. The staff told her that they would sedate her if she didn't quieten down. Mum replied that it was the happiest day of her life. She had a home of her own. She had her boys back. It was her birthday and now she had the little girl they had wished for. So, she was going to celebrate regardless.

Those early years in Westrock Drive were very happy ones for them. For the very first time in their lives, they had charge of their domestic environment. No one in their position could have aspired to buying a house. It wouldn't even have crossed their minds as a bare possibility. Reaching the top of the Council waiting list, after five years, and getting a brand-new Council prefab was a prize indeed.

Daddy didn't have a settled job for years. Jobs were scarce and he had a series of stopgaps. It was also easy to get the wrong side of the law for offences such as selling from a barrow without a permit. The Council even prosecuted people for stealing Council property when they hoked¹⁷⁸ the nearby rubbish dumps.

Carol was born in December 1951, so there were four children under five¹⁷⁹ in the house. Mum and Daddy had been married for six and a half years. Money was a problem, but there was Daddy's lump sum from the Army to come. For most of his adulthood Daddy had drifted along with little security and often not a roof over his head. He was a true family man who loved his wife and children deeply. He drank little, but he liked a flutter. In the old days this would have been a regular part of his weekends, when he earned a week's wages. It was to prove disastrous in his family setting.

In 1952, unknown to Sadie, John had already drawn his lump sum. Bit by bit he spent it all. He was responsible for paying the bills, and these fell into arrears. Mum didn't know about this until the day came when John went to cash the Child Benefit at the post office and didn't come back. He had gone off to England to find work. Daddy posted back the benefit book and remained over in England for quite a while. He missed Carol's first Christmas in 1952 and sent her a special card. He sent money home and came back some time in 1953. John had learnt his lesson and never again put his home and family at risk. Of course, Mum took up the reins of the family's finances, as most women did in those days, with the husband handing over housekeeping. Everything needed had to be squeezed out from the housekeeping, with the husband holding back some of his wages for his tobacco, a pint and suchlike.

Mum was a miracle worker to stretch the money, though she had sleepless nights over it. She learned how to make clothes by cutting the material from other garments. She bought second hand jumpers and unravelled them to make children's jumpers. She joined clothing clubs and Christmas clubs to save for occasions. She never ran a debt and saved money in advance for regular bills such as for electricity and coal. We all (and there were seven children in the end) had new clothes, including handknit jumpers or cardigans, for Christmas, Easter and the summer. At the same time, she managed to make room for treats such as bottles of lemonade at the weekend, jelly and custard on Sundays and fruit malt loaf for Sunday tea.

When Daddy got a steady job¹⁸⁰ she could plan ahead, knowing what money would be coming in. Once we were all taken to Chipperfield's circus. This was one of the most exciting events of our childhood. It may have been in 1960, in the Ormeau Park. There is a Youtube video of Chipperfields in Derry that year. The whole town is thronging the streets to watch the many elephants parading through.

We once had a holiday in a cottage near Cushendall in the summer of 1959. I think Aunt Kathleen and Uncle Gerry arranged this. They had come back from South Africa to visit Granny after Granda died in January 1959. This was the only family holiday we older children ever had. In later years, when money

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wasn't as tight, there were visits to Omeath and, once, Butlins, for the younger children. Mum also paid for Carol and me (aged 14 and 16) to have a giddy week by ourselves in Portrush, staying in a boarding house.

The Cushendall holiday was unforgettable. We stayed in a cottage by a river for two whole weeks. There was no running water, nor toilet and it was lit with paraffin lamps. The beds were stuffed with straw. The scullery possibly had a calor gas cooker, but that would have concerned only Mum. There were six of us by then. Daddy was at work during the week and came down for the weekend. When he went back home on the Sunday evening, he found that some disreputable neighbours of ours had stolen our heavy doorstep stone and placed it outside their own door. He carried it back, goodness knows how, because it was very heavy indeed.

I have no idea what arrangements we had for washing and changes of clothes. No holiday for Mum, who was expecting Gerald (born 10 December 1959). We were enthralled by the wall clock which struck the hours, the lovely flickering of the fire and the glow of paraffin lamps. Carol and I, and probably also the boys, fetched water from the outside tap at the farmer's house up the lane. We carried it down in a white enamel bucket with a wooden lid. The toilet was built over the running water. You sat on the wooden seat and everything plopped into the river. We washed in the river, upstream of the privy.

One of my happiest memories is of lying in the long grass of a small enclosed field nearby, revelling in the sunshine, the seclusion, and the wonderful smells of summer grass and flowers. A less happy memory is of the farmer coming to complain that we had all run riot through his crops. Not being country children, we had no idea that we were doing wrong.

Brendan was born in June 1954 and Mariea just over a year later, in September 1955. Mariea was a home birth. Mum was attended by a very experienced GP, Dr Hinds. But the birth began to go wrong. Mariea was coming out with the umbilical cord wrapped around her neck. It seems that, instead of moving carefully to gently cut the cord, he yanked it. Mum described coming round to find the nurse washing the blood out of her hair. She was damaged inside, and should have had a thorough examination and procedure at the hospital. Instead, she carried on getting pregnant and losing babies. The third lost baby was stillborn.

We children, of course, knew nothing of this. Mum remained very ill and was just skin and bone. I remember visiting Woolworths with her. She weighed herself and I noticed she was less than seven stone – around 44 kilos. When Mum spent time in hospital, we had home helps to look after us. It was the heyday of the brand-new NHS in the fifties. Daddy did everything he could to help her. He came in from work in the morning and made our breakfasts. Mum was given breakfast in bed. When we went off to school he cleaned up before going to bed for a few hours. He got up in the afternoon and made us our dinner, before making up his work sandwiches and setting off to work the night shift. He worked as a night time cleaner in government offices from 1957 until he retired with ill-health in the early 1970's. He continued with his domestic routine right through those years.

Mum had one more, healthy, baby in December 1959. Gerald, who was the only red-haired one out of the seven, was the last. Mariea is the only brown-eyed child. We were all recognisably siblings, though outsiders recognised this more than we did. Even now, when we three sisters go out together, people say "You don't need to tell me. I can see you are all sisters".

6.4.1.1 CHILDHOOD MEMORIES OF WESTROCK

The Whiterock Road runs from the Falls Road at St James's to the Springfield Road. It is very steep in its first section and flattens out to some extent halfway up, when it reaches Britton's Parade. The

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lower, steepest, section is flanked by the City Cemetery on the left and, in the 1950s, by the high wall of MacRory Park football ground. At the bottom of the road, on the right, there were a couple of shops, two houses with no garden, and a café called Jim's Café. Next up was a tussocky piece of waste ground, then the unbroken wall line of MacRory Park. On the waste ground was a special stone – the slidey stone. It wasn't very big, but one face was worn smooth on a slant. Every schoolchild detoured there to use the slidey stone.

The small estate of brick houses called Britton's Parade, Drive, etc was built in the 1930s. Around 1949/50, the fifty prefabs of Westrock were built leading off from Britton's. St Thomas's Secondary School – the older boys went there – was built in 1957 just up the road from Britton's. The large housing estate of Ballymurphy went up in 1947 on the right of the upper Whiterock Road. Westrock was very close to the extended Ballymurphy estate, about five minutes' walk across a boggy field and the Ballymurphy stream.

Westrock was surrounded by fields to the north east. These were the sites of old brickworks. The tunnels and dams were part of our play area. There were a number of very deep holes, where the clay for bricks had been excavated. To the east was a cinder path leading past some allotments to the right, and the city dump to the left, down to Beechmount. There were two local "fairy forts". These may have been the sites of real fortified homes in the distant past, as they were shown as forts on the Ordnance survey map. The first mount, which was midway between Westrock and Ballymurphy we called "the daisy hill". My friend Josephine Cochrane and I used to play there, especially when her father was coaching the local boys in football. We used to roll down the daisy hill, but this stopped after Josephine rolled over a broken bottle and nearly severed her kneecap. She had a really interesting circular scar ever after. The second fairy fort was in MacRory Park near the corner of Britton's Parade and the Whiterock Road.

Later the British Army built a lookout post on this site. It is unlikely to have been true, but lots of people said that it kept collapsing because the fairies were working mischief.

The other wall of MacRory Park, parallel to the Whiterock Road, bordered an old unpaved track known locally as the Giant's Fut (Foot). This was so named because a large depression in the route was fancifully taken to be the imprint of a giant foot. It was a tempting leafy alternative route when going to school as it ran past the railing of Our Lady's Home, down to the Falls Road. The Home (a hospital) was previously known as Beechmount House, giving its name to Beechmount. The Falls Road frontage was lined with magnificent beech trees. The Giant's Fut side had a line of assorted mature trees, including some majestic chestnuts. The allotments, which ran along Britton's Parade and halfway down the Giant's Fut, were redeveloped in 1959 and 1960. Shortly after, houses were built on the bottom left of the Giant's Fut. The route was paved and renamed Beechview Park. The beeches of Beechmount were lost at some time during the Troubles. The chestnuts were cut down to make room for Beechview Park.

The beautiful, long, green flank of the Black Mountain is straight ahead as you climb the Whiterock Road. It dominates the West Belfast scene and was part of the wide panorama of our childhood.

There were lots of children in all the prefabs – big Catholic families. We all played tirelessly in the street. In the early years little boys and girls played together, but soon separated. There was always a crowd of boys, and eager dogs who didn't seem to belong to anyone. The boys roamed about, whacking lamp posts, chasing each other, building dens in the fields and, dangerously, playing on the electricity sub-station. There were marbles, skipping ropes and "guiders" – the local name of carties.

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Boys got together and worked cleverly to assemble guiders in season. The lower half of Westrock Drive had a good, satisfying downward sloping hill. It levelled at the bottom and the road ahead branched off into the bar of a "T", which allowed the guiders to turn, and slow to a stop. A run on the guider was incredibly exciting. You lay full length along the body of the guider, rattled at speed down the hill, and swerved to a stop to the right or left of the T bar. The boys were ingenious in locating the components and building their guiders. They did it all themselves, with no adult input. At least John and Philip did so. Maybe they had some help sourcing components. John and Philip made a magnificent guider. I watched them make it.

First, there was the plank body, with a hole drilled through to take a large headed bolt, long enough to go through the body and the wood on a pram wheel axle. Then there were two pram wheels. These were attached along the axle to a length of wood, using long nails which were bent over to grip it. A hole was drilled through the wood to take the bolt. By lying along the plank and holding onto the wooded axle, the guider could easily be steered. Most guiders had pram wheels on the back of the plank but John and Philip located an impressive steel wheel, loaded with ball bearings. I don't know what sort of machine it came from. They were given it by mechanics at the local bus garage. There was an outer ring and an inner ring of heavy-duty steel. Enclosed between the rings was a full set of steel ball bearings. The boys mounted this at the end of the plank, recessed in. I don't recall how they pinioned it, but it was wedged in securely.

We had communal skipping. Some father or older brother supplied ropes which stretched perfectly across the street. Older children taught young children how to skip and we were all very adept. At one time we had enough rope for a double skipping rope, with each strand being turned in a different direction. Skippers, who were mostly girls, had to jump into the moving ropes with split second timing. Younger boys took part only until they were big enough to run around with the gang of older boys. We had dozens of skipping rhymes. There were also complicated games of bouncing one or more balls against the wall of the bungalow, while reciting a rhyme. Really skilled players (all girls) could bounce, twist through 360 degrees, and catch the ball before it hit the ground.

There was also swinging around the lamppost. The Westrock lampposts were made from fluted iron, painted green. They had a narrow neck where the post met the arc of the light fitment. The rope would be doubled into a tied circle. One end was looped through to make a noose. We shimmied up the lamppost and tightened the noose securely on the neck of the lamp post. Or, more spectacularly, we flipped the noose right up the lamppost, giving the rope a last-second flick to tighten it around the neck. This required precision timing, to tighten the noose just at the right point, before it began to descend to earth again.

For the most part, we all played happily, within the rules of the game. But every so often there would be a row, with pushing and shoving and tears. This was the cue for the child to run to its mother, crying and accusing the other children. Westrock was a rough working-class area. Quite often there would be a public shouting match in the street between two mothers. This followed a standard pattern. The kids would cluster, smirking, beside and slightly behind their mother. Each mother would either fold her arms tightly over her bosom or stand, arms akimbo, resting her fists on her hips. The antagonists would stand about fifteen feet apart, yelling insults at each other, until they were worn out, then flounce off home. I was very impressed by these shouting matches and wished that our mother would stand up for us like that. When someone came to the door complaining about us, she just told them that she would deal with it. It seemed as if she didn't care enough about us to roll her sleeves up and fight, like the others.

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Mum, being a lady, wasn't about to disgrace herself by screeching in the street. She was, in fact, too ladylike for her neighbours. Many of our neighbours were perfectly respectable, but there were some who were "throughother". Throughother meant that they were lazy, slovenly, not overly clean and let their children run wild. Mum was a wonder woman. She worked constantly to look after her large family, and managed miracles on hardly any money. She was well spoken, and was very particular about ensuring her children were polite and well-behaved. The consensus in the bungalows was "Who the hell does she think she is?"

The only time a neighbour was bested was the time one of them locked horns with Daddy. One girl, egged on by her friends, came down the street to taunt me one day. She belonged to a throughother family, in fact, the ones who stole our doorstone when we were in Cushendall. I grabbed her by the dress and it ripped. Next thing, her grown-up sister came down and blattered on our door. She got Daddy, and started ranting about me ruining the dress, and demanding compensation. To my great delight, Daddy demolished her in about thirty crowded seconds. All I remember is Daddy going nose to nose with her, telling her that no wonder the dress ripped, since the whole family wore nothing but rags. He then jabbed at her with his forefinger. She staggered back and nearly went backwards down the steps to our bungalow. Gosh, I was pleased. I didn't get the telling off which Mum would have given me. Daddy knew that the child was bullying me and that I was only fighting back.

Children were expected to look after each other, with younger children tagging about after their older siblings. We went to school, a stiff walk away, in company with other children. Mothers had babies, toddlers and pre-school children at home, so they relied on their older children to step up. Most of the time this worked out fine. Children played out and had a homing radar for mealtimes. Accidents were surprisingly few, given the energetic nature of our pastimes.

Parents had no idea of the dangerous things the children got up to. We were all sent out to play, with instructions to the eldest to mind their younger siblings. Philip remembers boating in the brick dams¹⁸¹ using an old metal washtub. The water was forty feet deep and there were holes in the washtub. It needed constant bailing to keep afloat. The electricity sub-station was surrounded by wickedly spiked railings, formed into clawed tridents at the top. Children, mostly boys, somehow shinned up and over. They piled up sods of earth and stood on these. One of the incredibly dangerous things they did was to stand on top of the railing bracer and take a standing jump onto the roof of the sub-station four feet away.

One day, when I was three or four and being minded by my big brothers (aged five and seven), I followed them to the sub-station. There were lots of children there and I cried and whinged to be taken over. To this day I remember the wicked spikes, inches from my face, as I was handed over the fence. A couple of years later, on Saturday 8th September 1956, poor Patrick Dawson slipped while climbing over and was spiked on the railings. He was seven years old. After his death the Electricity Board, much too late, blunted the spikes.

There was a large, empty villa nearby that had belonged to the owners of the Murphy brickworks. It sat in a large garden full of mature trees. It was now derelict. Kids had taken over the house and swung from its trees. The empty fields that surrounded us (called "the waste ground") were dotted with pits from three abandoned brickworks. The Council started using the area as a municipal dump. First, they filled in the pits. Then, in later years, they created great towering, smelly mounds of rubbish which attracted flies and rats. Our later summers in Westrock were plagued with swarms of flies which settled on the warm metal sides of the bungalows.

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A group of travellers (then called Gypsies) lived on the waste ground. They had no amenities at all. They had a few horses and their caravans were of the small, modern type. There was just one beautiful old gypsy caravan. The owner always parked it a little way away from the main camp. The campers moved around to fresh sites, close at hand, every so often. Gypsy women used to call at the bungalows selling oddments door to door, especially crepe paper flowers wired to hedging stalks. Mum was always pleasant to them and let them take cuttings from our hedge.

At one time a little boy used to call at the houses looking for water. He pushed an old-fashioned high pram with a churn inside. He had many refusals but he had to keep on until he got some water. Mum let him have water regularly and Philip (same name as my brother) and I began to be friends. I don't remember what age we were, probably about eight. Two events I remember in particular.

Early summer evenings were the time for a game called "Rally-o", played mostly by the older boys. It centred on the lamp post outside our bungalow. Philip and I paired up and had a wonderful time together, running about, hiding and spying out the progress of the game. The lamp post was "it". One boy was "on" and counted while we all ran off to hide. He then went in search of us. Anyone who made it back to the lamp post without being caught was a winner. You could also win by jumping up, spitting over the shoulder of the boy who was on, and shouting "rally-o".

The last time I played with Philip was at his camp. He showed me the tent they slept in at night and I played games with him and his sisters. Mum found out, and that was that. I was told not to play with him again and he was told not to call at the house. Not surprising, I suppose. It was difficult enough to keep children clean and healthy then. There were Saturday night sessions with the fine-tooth comb. We were also wormed regularly with a pink powder, followed by a brown powder. In these early years of the NHS the local clinic provided cod liver oil, concentrated orange juice and malt. Cod liver oil on a spoon tasted disgusting. A spoonful of malt taken straight after didn't fully wash away the taste.

Almost no one in the bungalows had a car, so the streets were safe to play in. Milk was delivered in glass bottles by a milkman driving an electric milk float. I think the bread vans were also electric. Tony Lambon was our regular bread server. There were lots of shallow wooden shelves in the back of the bread van, to hold the bread and some buns. The buns were mostly iced diamonds, paris buns, currant squares and the like. The only time we got these were when I was sent down to Kennedy's bakery in Beechmount, with a pillowcase, to queue up for day-old bread. You queued up and the man filled your pillowcase for a shilling or two. Buns were few and far between but I remember barm bracks – spiced raisin bread. I once picked out the raisins from the top and, of course, got into trouble when I got home.

There were still lots of horses and carts about in the 1950s. The coalman had an enormous dray horse, with feet the size of dinner plates. One day, while we gathered around to watch the horse eating from its nosebag, it peed a long, splashy, torrent which seemed to go on forever. There was also the coal brick man. Coal bricks were economical bricks made from pressed coal dust.

Then there was the ragman – "any oullll reggs" - who gave goldfish in exchange for old clothes. Mickey Marley and his roundabout was a Belfast institution. We were never given the penny needed for a ride, but we did have the fun of watching other children. Mickey's roundabout was mounted on a flat-bed cart. Its seats were rough and ready. The whole thing was turned by hand, and not for very long either.

My favourite, and very rare, visitor was the buttermilk man. I think he was a local farmer. He may have been O'Hare, who still had a farm sandwiched between St Thomas' school and Corrigan Park, up

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from Britton's. He used to lead his cows across the Whiterock Road to graze on unused ground above the City Cemetery¹⁸².

The buttermilk came in a large churn, on the flat bed of a horse-drawn cart. We came out with a large bowl, and he sold us buttermilk by the jugful. The buttermilk tasted wonderful. We drank it straight. Mum didn't bake with it. She never made bread at all. Mum preferred to do fancy baking of apple tarts, currant squares and butterfly buns. I spent some happy Sundays in the kitchen with Mum. She showed me how to cream Stork margarine, sugar, eggs and flour to make buns, and how to make light pastry for apple tarts. My sisters missed out on this as Mum stopped doing this after a while, probably when she had that period of ill health.

6.4.1.2 LEAVING THE BUNGALOWS

After ten years, our parents were tired of living in the bungalows. We children were not aware of the currents of adult life there. Our parents were the old-fashioned type. They didn't talk about adult problems in front of their children. But there were ripples. Young lads used to congregate at the lamp post outside our house. They were loud and rowdy. They threw stones onto the metal roof of the bungalow, which made quite a racket. This was something all we children used to do occasionally, because it was fun. Daddy worked nights, so Mum didn't have his support when she needed it. Also, a young lad broke into our kitchen one night and stole the gas meter money. He left his fingerprints behind. He was the son of one of our neighbours, a family that had local prestige. I expect that local sympathy lay with the son, who already had a criminal record, rather than with our family.

Belfast Council were planning a new housing development, Turf Lodge. The first houses were built near the private houses on the Glen Road. Over the years, Turf Lodge would be built out right to the edge of the Whiterock Road. In the early years it was still recognisably in the country, nestled under the Black Mountain. The first inhabitants moved in late in 1960. Our parents put their name down and were delighted to be granted a four-bedroom terrace house, which we moved into in November 1961. There is a happy photograph of Daddy with all seven children, taken outside the new house. It was snapped by Mum at Easter 1962, when we were all settled in our new home. It is a smashing family picture. It would be perfect if our Mum were in the photo also, smiling, with her happy children and loving husband.

Life ahead would never be easy, but our parents gave us the best possible start in life. We may not always have been happy, or even content, but we were all secure of our place in the family. We took it for granted that our parents would always be there to catch us when we fell, and to care deeply about our progress in life. The best gift any parent, rich or poor, can give to their children.



7 GLOSSARY

Home Rule: The Irish Home Rule concept involved self-government within the United Kingdom. This was similar to modern-day devolved governments in Scotland, Wales and Northern Ireland. Home Rule for Ireland was fiercely resisted by *Ulster Protestants*. They would have been in a minority in a devolved all-Ireland government. The first two Home Rule Bills (1886, 1893) did not succeed. The third Home Rule Bill was amended at a late stage (1914) to allow for two separate devolved governments: one of six counties in the north of Ireland and the other of 26 for the rest of Ireland. This was accepted in the north, and a devolved government was legislated in 1920. It was not accepted elsewhere in Ireland. The Irish War of Independence ensued, followed by the Anglo-Irish Treaty of 1921. This brought about the *Partition of Ireland* which endures to the present day.

Irish Catholic: member of the Roman Catholic Church in Ireland. Ireland remained Catholic after the Protestant Reformation of the early 16th century. So Irish Catholic was, and mostly still is, assumed to mean a native Irish person. Northern Irish Catholics are assumed to be *Nationalists*, favouring a united Ireland, independent of British rule. Most Nationalists wish (or wished) to achieve independence through non-violent political means. Those who believe (or believed) that independence could only, or mainly, be achieved through force of arms are known as *Republicans*, or *Republican paramilitaries*.

Loyalist: Most Ulster Protestants are *Unionists*, committed to their connection with the United Kingdom and disavowing any connection with the *Republic of Ireland*. Unionists who believe (or believed) that the Union could only, or mainly, be protected through force of arms are known as *Loyalists*, or *Loyalist paramilitaries*. The Ulster Volunteer Force (UVF), Ulster Defence Association (UDA) and other factions are Loyalist paramilitary forces.

Nationalist: Irish Nationalists favour a united Ireland, independent of British rule. Most Nationalists wish (or wished) to achieve independence through non-violent political means.

Northern Ireland; North of Ireland; Ulster: *Northern Ireland* is the six-county state to which *Home Rule* was awarded in 1920 and which was formally *partitioned* from the other 26 counties of Ireland in 1921. *North of Ireland* is the term used by *Nationalists* and *Republicans* for these six counties. This is intended to remind people that the six counties are part only of the original Ulster province of nine counties. *Ulster* is often used interchangeably with the term *Northern Ireland*, particularly, but not exclusively, by *Loyalists*. Many ordinary people, both Protestant and Catholic, use the term *Northern Ireland* without any deep consideration of its political weight.

Partition of Ireland: The Anglo-Irish Treaty of 1921 gave Dominion status to Ireland. It included a clause which allowed the six counties known as “Northern Ireland” to secede. Northern Ireland immediately seceded. It continued with the devolved system of local government introduced in 1920, which endures to the present day.

Protestant: “member or follower of any of the Western Christian Churches that are separate from the Roman Catholic Church in accordance with the principles of the Reformation, including the Baptist, Presbyterian, and Lutheran Churches”. Britain (England, Scotland and Wales) adopted Protestantism from the 16th century onwards. Church of England (Scotland, Ireland) became the official State religion, with the British King as Head of the Church as well as of the United Kingdom. Other Protestants, such as Presbyterians, Baptists and Lutherans, were deemed to be Dissenters. Catholics and dissenting Protestants were explicitly debarred from taking part in public life, among other restrictions. In

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Ireland, under the Penal Laws of the 17th century, Catholics were subject to very harsh restrictions. Many of the *Ulster Planters* were Scottish Presbyterians, who were also strongly disadvantaged by the Penal Laws. When the last of these restrictions were lifted, in the early 19th century, the political aims of *Ulster Protestants* and *Irish Catholics* began to diverge irrevocably.

Republican: Most Irish Nationalists wish (or wished) to achieve independence through political means. Those who believe (or believed) independence could only, or mainly, be achieved through force of arms are known as *Republicans*, or *Republican* paramilitaries. The various Irish Republican Army (IRA) factions are Republican paramilitary forces.

Republic of Ireland; Eire; Irish Free State; The South: At the time of Partition in 1921, the 26 southern Irish counties (the provinces of Munster, Leinster, Connaught and three counties of the Ulster province), obtained Dominion status. This was a relationship similar to that of Australia and Canada – notionally subject to Britain but self-governing. The Republic was first known as “the Free State” and is still called that sometimes by older people. It is now known as the Republic of Ireland. It effectively became a Republic, named “Eire” in 1938, when it broke away from Dominion status. This was formalised in 1948. Nowadays it is known internationally as “Ireland”. This creates the anomaly that political “Ireland” consists of 26 only of the 32 counties in the island of Ireland, with the remaining six counties known as “Northern Ireland”.

Ulster Plantations: Ulster was the last remaining Irish province to be conquered by Britain. Many areas were practically denuded of their population. The Ulster chieftains left in 1607 - “The Flight of the Earls” - leaving the land to be colonised by loyal, mostly Scottish, Protestants. Many remaining native Irish were cleared from the land, which was awarded to Protestant Undertakers. These Undertakers then “planted” the land with Protestant immigrants. The Scots planters were mostly Presbyterians. Native Irish who converted to the Church of Ireland were eligible to retain their leased land, or to short-lease land in designated areas. Successive plantation waves completely changed Ulster’s religious make-up. 57% of Ulster’s population was Protestant by 1911, with much greater dominance in the north eastern counties of Down and Antrim.

Ulster Protestant: Modern-day Protestants in the north of Ireland are assumed to be descendants of *Ulster Planters*, with no distinction made between native Irish who converted to Church of Ireland centuries ago and Protestant immigrants. Ulster Protestants are also taken to be *Unionists*, committed to their connection with the United Kingdom and disavowing any connection with the *Republic of Ireland*. Unionists who believe (or believed) that the Union could only, or mainly, be protected through force of arms are known as *Loyalists*, or *Loyalist paramilitaries*. The Ulster Volunteer Force (UVF), Ulster Defence Association (UDA) and other factions are Loyalist paramilitary forces.

Ulster Scots: This has been adopted as a cultural reference for Protestants of Scottish origin. Earlier Catholic Scottish people, who settled in the Glens of Antrim over hundreds of years prior to the Ulster Plantations are, by implication, excluded.

Unionist: Most Ulster Protestants are *Unionists*, committed to their political connection with the United Kingdom and disavowing any connection with the *Republic of Ireland*.



8 APPENDIX

8.1 ISSUES WITH ORIGINAL SOURCES

8.1.1 SPELLING

Many anglicised Irish surnames are close in sound and spelling, viz. Lunney, Looney, Loney, Linney, Lennon. They may have had clearly different sounds and spelling in the original Irish. For example:

Lunney is the anglicised form of O'Luínín and doesn't really sound like the original, which would be more like Lou-nen or Luh-nen:

"The Irish family name *"Lúinigh"* was first spelled *"Ua Lúinigh"*, meaning *"grandson of Lúineach"*, and then *"O'Lúinigh"*, meaning *"descendant of Lúineach"*. *"Lúineach"* is an ancient Gaelic warrior name meaning the *"Lúin"* (used as a man's personal name) and/or *"armed"*. The *"Lúin"* was the enchanted spear of the gods of pre-Christian Irish mythology. The *"Lúineach"*, after whom the Muintir Lúinigh were named, and from whom all O'Lúinigh, O'Luínin, Lunney, Lunny and Lunnie families descend, was Lúineach, the son of Gairmleaghaigh, Chieftain of the Cinel Moen and King of Magh Ithe." ¹⁸³

Lennon is the anglicised form of: "Ó Leannáin 'descendant of Leannán', a byname meaning 'little cloak' reduced Anglicized form of Gaelic Ó Lonáin 'descendant of Lonán', a personal name from a diminutive of Ion 'blackbird'."

Loney and Looney are regionally anglicised: "Looney Name Meaning Irish (): reduced Anglicized form of Gaelic Ó Luanaigh 'descendant of Luanach', a personal name derived from luan 'warrior'. Woulfe distinguishes the Munster name Ó Luanaigh from the Ulster name Ó Luinigh, whence Lunney ¹⁸⁴. "

English spelling was not, of course, itself standardised in the 17th and 18th centuries. After all, Shakespeare spelt his own name differently on each page of his Will in 1616.

The almost complete loss of the scholar class in Ireland from the 17th century onwards, and their replacement by English-speaking recorders, also tended to weaken the link between an Irish surname and its anglicised replacement.

Many of the population were illiterate in 18th century. Their names were spelt phonetically in Parish Registers by clergy or church sacristans. Since many names were common locally, certain forms of spelling tended also to cluster locally. So, for example, MacAuley, McAuley, Macawley, Macaulay might be variants in different church registers, or even for different recorders in the same register.

Greater standardisation began in the 19th century, most likely through the use of official recorders for censuses and national property valuations. In the late 18th century, the entries for Lunney freeholders in Fermanagh include spellings of Lunnin, Lunning, Luny and Lunny. By the time of the Tithe Applotments of 1823-38, the spellings have standardised on Lunney and Lunny (though there is one Lunnin in 1832). Lunney and Lunny spellings reappear in the Griffiths Valuation records for Fermanagh of the 1860s. There are still some oddities, such as the spelling of Lunney as Looney for three farmholdings at Crown Hall. This was an error by the recorder, since the Crown Hall Lunnies definitely spelt their name "Lunney". Also, the spelling "Lunny" was often used in official records, instead of Lunney. John Lunney, of Crown Hall, signed his name on his marriage certificate, but it was officially recorded as "Lunny" – the "e" is easy to miss with the old style of writing.

In Tyrone, the Hearth Money Rolls of 1660s record O'Lunine and O'Lunney. By the time of Griffiths Valuation, these are also standardised as Lunny and Lunney.

One further issue arose from standardisation and anglicisation. The Uí Luínín lived in the north west. They stayed close to home, until the mass movements of the mid-19th century. But, outside Fermanagh and Tyrone, it becomes difficult to know whether, for example, Loney and Looney were alternative spellings of Lunney, or derived from different Irish roots.

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Griffiths Valuation identifies some Lunnys in the south west, who were most likely Loneys. There is also the issue of a cluster of Loneys in County Armagh in the 1860s, not far from Lurgan. Were these originally Loneys from Sligo or Roscommon who moved to rapidly industrialising Armagh after the Famine (they were mostly weavers)? Or were they Lunneys who came from nearby Tyrone and settled in Armagh? I think they were probably Loneys, as there was no previous history of Uí Lúinígh in Armagh. But I can't be certain. What if our great grandfather John Lunney was actually a Loney, given he was apparently born in County Armagh? He did sign his name on the marriage register as "John Lunney"¹⁸⁵, which ought to be definitive. If we were able to find the record of his baptism in the relevant parish register, this would give certainty – plus some info on his parents.

Sadly, illiteracy was still common in the 19th century, especially for women. John's wife, Catherine Cassidy, also signed her name in the register, but I believe she was otherwise functionally illiterate. Since she registered the birth of at least some of her children (the certificate gives her as informant), it is clear that she did not know how to spell Lunney. The first child was registered (by her sister) as Lizzie Lundy. Later children were registered by her as Lunnie and Looney. She gives her mark¹⁸⁶ on two certificates. The surname is spelt correctly in the Belfast street directory for 1899 and in the 1901 and 1911 censuses.

8.1.2 THE WOOD AND THE TREES

Most of the Irish censuses for the 19th century were officially destroyed. This is a sad loss. The Tithe Applotments and Griffiths Valuation are good, but give only one name as tenant/leaseholder of each property. So wives, children, servants, lodgers all go unaccounted for. The Famine, and the growth of urban industry, created great rural to urban population movements. These transient working people were mostly invisible and undocumented. Before 1864, their births, deaths and marriages are buried in parish registers. Only with the advent of the Civil Registration Act, and the later introduction of national schools, bringing literacy, do they come into focus.

Although Lunney is a rare name, even now¹⁸⁷, there have been scores of John Lunney and Lunnys (75 born in Ireland alone between 1864 and 1920). Search for "John Lunney" in the vast Mormon genealogy database (www.familysearch.org) and it returns 4,500 items. Many of these are duplicates but, even so, daunting to scroll through. Also, given the incidence of (historic) transcription errors, or partial information, it is easy to miss the information you need. For example, none of John Lunney the sweep's children show up, since their surnames were misspelt at birth registration.

On the McAuley side, there is little point in trying to trace 19th century McAuleys in the Antrim Glens. There are too many of them. The same first names occur over and over. McAuley men marry women with equally common names. Cushendall parish registers are scrappy, missing many vital years. The registers don't give even townland addresses. I had better luck with the McNeill side, which had centuries of continuity at Tornamoney, and better record keeping on the Cushendun registers. I also found the Culfeightrin forum¹⁸⁸ very helpful, putting me in touch with the McNeills of New Zealand. I was able to give them some new information, on Mary McNeill's marriage to John McAuley.

Thank goodness, also, for the church registers at St Mathew's, Ballymacarrett (online at NLI). This helped greatly with tracing my mother's side of the family (Dempsey, Graham, Nolan, Ferguson etc). Irish government has a policy to promote scanning and digitising of records, including Catholic Parish Registers. They make all records free to access on-line. This applies to all available records for the whole of Ireland, prior to partition in 1921.

After 1921, in the north, on-line records are managed by GRONI (General Record Office Northern Ireland), which charges for anything but the most cursory search of births, deaths and marriages. I



spent a lot of money on dead-end searches at GRONI before I discovered that Irish Genealogy offered a free online service for Irish birth, marriage and death searches in the north up to 1921. Very little else is digitised. You mostly have to visit PRONI (Public Record Office NI) to look at clumsy microfiches or dusty documents. Out of covid lockdown, of course.

8.1.3 COINCIDENCE, ERRORS, AND LITTLE WHITE LIES

It is never safe to make assumptions about accuracy and accept what seems to be a good match. Or to reject what seems an unlikely match. When I first started looking for John Lunney the sweep's parents, I considered it logically. Children, particularly boys named after their father, are usually born early in a marriage. John Lunney was Church of Ireland, born around 1853. Protestant marriages were centrally recorded from 1845 onwards. There was a John Loney who married in Armagh in 1851, but he was a weaver, not a labourer.

There were only three marriages by a John Lunney in the ten years 1845 to 1855. One was a Presbyterian marriage in Dublin. The second was in Tyrone, but a little early (1848) and the groom's signature was definitely Lunney. The third was in Crown Hall, Fermanagh, in 1850, and the signature on that certificate was definitely Lunney.

I thought this was a very good lead and spent a lot of time researching John's family, his wife's family (Beattys of Trory). I tracked John's father Thomas back to 1829. His brothers emigrated to the USA and I went through years of censuses. But I could not find any trace of John and Jane after their marriage. Also, I could not find any credible alternative parentage for John the sweep. So, I noted it as a "working assumption" that John and Jane were John the sweep's parents, and documented the Crown Hall and Trory families.

Meanwhile, I continued to search for confirmation of John's parentage. There were many Johns and Jane Lunnys worldwide. There were even John Lunney and Jane (née Beatty) marriages. There was one John and Jane Lunney in Canada whom I investigated. The dates were a close match. But he was John T. They were Methodists, and he was a lawyer. They had a 14-year-old called John Thomas. Surely not our John and Jane. I continued looking. I wrote and finalised this history, ready for printing. But I still kept on looking.

I revisited the Canadian Lunnys and looked at the original 1871 census and death notice. In the census he was John and his son was John Thomas. The neighbourhood was rural and their neighbours were store clerks and farmers. This niggled. Surely a lawyer would live in a more urban, upmarket area. I examined the loopy writing on the death register entry very closely. John was a **sawyer**, not a **lawyer** and he was born in Fermanagh. Further search revealed his birthplace as Tattygare. He and Jane were the Crown Hall Lunnys. So, after all this research, I had to let go of the "working assumption" which had gone very deep with me. And I have not a crumb of information on our John Lunney's parentage.

It is also worth noting that my grandmother, Annie McAuley, married using her sister's birth certificate. So the record shows that Catherine McAuley, aged 20, married our grandfather Thomas Lunney, and not Annie McAuley aged 22. All for her to hide that she had reached the advanced age of 22. She had already stated she was 18 (not 21) in the recent 1911 census.

As for the Crown Hall Lunnys. I traced one branch to South Dakota, where they still live. I will offer them my research on their family, so that all that work will not be wasted. Here is the section which I wrote, and finalised, when I still had the "working assumption" that they were my ancestors too.



8.2 CROWN HALL LUNNEYS

The Fermanagh Lunnys¹⁸⁹ continued to farm lands in Rossory (where they were once herenachs) and other townlands mostly on the west side of Lough Erne (Cleenish, Killesher, Belleek).

Rossory Church of Ireland (COI) church was the parish church for several Lunney families in the 19th century. Thomas Lunney Senior, of Crown Hall, Rossory (previously of Tattygare) is a possible candidate for paternal grandfather of John Lunney the chimney sweep, born 1853. Thomas and his wife Anne were established at Crown Hall by 1826¹⁹⁰. They continued to give their address in the baptismal register of Rossory COI parish church as the neighbouring townland of Tattygare.

Thomas Sr and his family may have stayed on at Tattygare for some years, while farming at Crown Hall. Or he may have sublet his Tattygare tenancy. The Tithe Applotment records for 1823-1838 show a Thomas Lunney at Tedegar (Tattygare) in 1826, as well as at Crown Hall. Their three sons - Thomas Junior b. 1815; John b. 1827 and Adam b. 1829 - and daughter Margaret b. 1824, are all registered from Tattygare. By 1860, two of his adult sons (Thomas Junior and Adam) had taken on the tenancies of adjacent properties at Crown Hall. The adult Thomas Jr (wife Anne Maguire) and his brother Adam (first wife Catharine Murphy; second wife Letticia Armstrong) registered their children's baptismal address as Crown Hall. There was also herd land at Tattygare Glebe in the name of Adam Lunney.

When John Lunney the sweep married Catherine Cassidy in Lurgan in 1873, he converted (on paper, at least) from COI to Catholic and the family has remained so ever since. His father, also called John, would have married before, or around, 1850¹⁹¹. The Civil Registration Act, whereby all births, marriages and deaths were officially and centrally recorded, came into effect only in 1864. Up until then, these records were maintained in the obscurity of local church registers. But Church of Ireland marriages (ie the official religion of Ireland) were centrally recorded from 1845 onwards.

Thomas senior's second son John, baptised at Rossory Parish Church on 2nd March 1827, married Jane Beatty of Trory in Trory COI parish church on 1st November 1850. They are a strong possibility to be the parents of John Lunney, the chimney sweep.

There are only two other contemporary COI John Lunnys: married in 1848 in Omagh, and 1852 in Dublin. The Omagh Lunny is definitely not a Lunney. He signed his name clearly as Lunny. The Dublin Lunnys seem unlikely to be the parents, since they were Presbyterians. Also, there would be little reason for John Lunney to move to Lurgan to be a chimney sweep. There would be plenty of opportunity in Dublin.

John Lunney the sweep was born in County Armagh around 1853 and, presumably, christened into the Church of Ireland there. If we could find the record of his baptism, this would show the maiden name of his mother. If it were Beatty then, failing an absolute coincidence¹⁹², we could be certain that the Crown Hall Lunnys are our ancestors.

There is no further trace of John Lunney and his wife Jane after their marriage in 1850¹⁹³. There are plenty of other Johns and quite a few Jane Lunney/Lunnys. Most of these can be completely ruled out. There are a few possibles, but there is nothing to show where they came from, or that their spouse was either John or Jane.

Unless and until more information comes to light, my working assumption is that John Lunney the sweep was John and Jane's son, and probably parted from his parents at a young age. He could have become an apprentice sweep at age 9 or so, living with a master sweep. This may even have been William Cassidy, whose daughter he married.

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The Crown Hall Lunneys gave up their tenancies in the early 1860s. The two sons, Adam and Thomas¹⁹⁴, emigrated to the US with their families, and lived near each other in Hartford, Connecticut. Thomas senior would have been very old, at least 60, to think of emigrating and there is no record of him having done so. It may be that Thomas died, or he and his wife retired to live with a married daughter. There is also no record of John and Jane emigrating to the USA with the other brothers.

The ships of the time had the name "*coffin ships*" because of the number of deaths on board. Adam Lunney's second wife, Letticia Armstrong, stayed behind for a year after her husband emigrated. This was probably because her third child was a tiny infant. But it meant that when she did travel, in 1863, she did so alone with her sons Robert 4, John 2, and James 1. Robert died on the voyage and was buried at sea.

8.3 BEATTYS OF FERMANAGH

Beatty (Betty, Beaty, Beattie etc) is a Scots Plantation name and is common across the Ulster counties. In Scotland, they were one of the infamous clans of border raiders, "*reivers*", who lived in the border country between Scotland and England. From the 14th century onwards the reivers made a business of cattle rustling, arson and pillaging in the lawless no-man's-land. They were also soldiers of fortune, putting their skill at arms and horsemanship out to tender.

The planned Ulster Plantation of the early 1600's neatly addressed James's reiver problem by offering land and tenancies to the Armstrongs, Grahams, Johnstons, Nixons, Beatties etc. They were Protestants loyal to the King, toughened by battle and many of them had made their borderland too hot to hold them. They were recruited by the major undertakers who received confiscated Ulster lands from the King. The undertakers were required to settle these lands with tenant farmers; to build specified castles and fortified dwellings; and to be ready with men at arms, to protect plantation land and put down uprisings of native Irish.

Numerous Beattys feature on the Fermanagh Muster Rolls of 1630, which give the names of men and arms (sword, pike, musket, callener etc) which can be called upon by their undertaker landlords. Despite this, the 1659 census for Fermanagh does not name any Beattys at all, either as tituladores or as families of note. The census does give some other border family names. So, it would seem that the census takers did not consider the Beattys to have any standing at all in Fermanagh at the time.

Over time, along with other planter families, successive Beatty families settled down as farmers. The 1796 freeholder records show nearly 40 Beatty forty-shilling freeholders. By the mid-18th century, Griffiths Valuation gives around 350 Beatty households in Fermanagh. In 1962 Beatty was noted as the fifteenth most common surname in Fermanagh.

The Beattys of Trory townland, in the Parish of Trory on the east side of Lower Lough Erne, were established tenant farmers by at latest mid-19th century, and probably much earlier. They still farm the same lands on the shores of Lower Lough Erne nearly two hundred years later. John Beatty was the tenant farmer then. James and William Beatty lived close by, in houses at Thornhill Glebe. The three were most likely brothers. Jane Beatty, whose father was John, gave her address as Trory townland on her marriage certificate¹⁹⁵. The Beattys were, and still are, Church of Ireland so John Lunney the sweep's marriage to a Catholic would have led to a breach if, in fact, there was still any connection with his grandparents on his mother's side.



Enniskillen from Lough Erne



<https://images.fineartamerica.com>

Lurig Mountain, Glens of Antrim



https://www.flickr.com/photos/brian_oneill/8599946347/in/album-72157633114952143/



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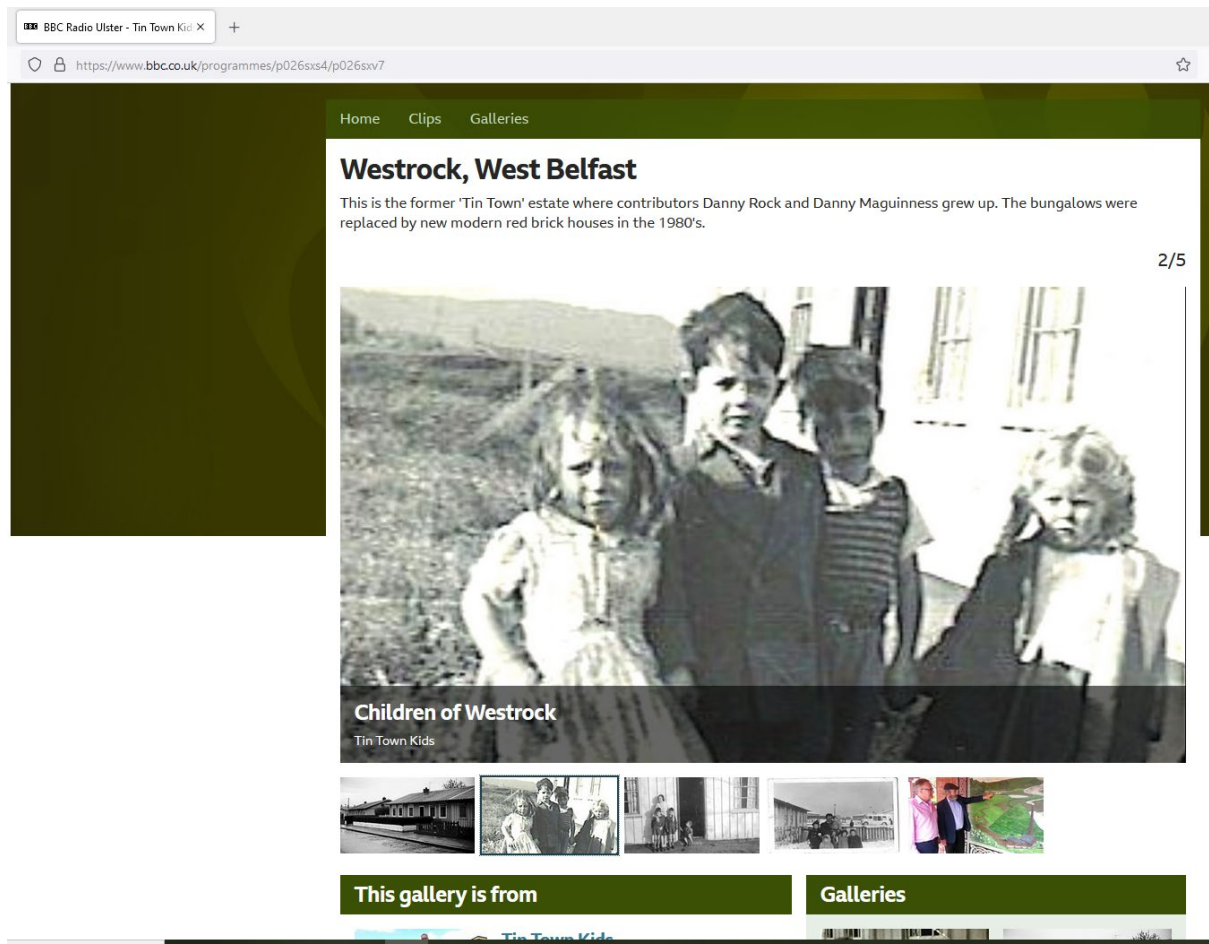
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(L to R): Josephine, Eamon & Danny Cochrane; Deirdre Lunney. Photo taken about 1953



10 END NOTES

- ¹ There are also some advocates for the theory that early settlers crossed to south east Ireland via a short-lived land bridge between Ireland and south western England.
- ² Regarding the pyramids, there are some who argue for the pyramids to have been created before the last ice age and to have been rebuilt afterwards.
- ³ The Ulster Archaeological Society: Navan Fort: the Ancient Capital of Ulster
- ⁴ Ireland's gold mines are mostly worked out, though there are still small deposits being mined
- ⁵ Navan Fort booklet
- ⁶ Donnchadh Ó Corrain, Ireland before the Normans
- ⁷ Erenachs, erenachships and church landholding in Gaelic Fermanagh, 1270-1609 p. 297. Ó Scea also describes the Uí Luinín as a traditional erenach family (p. 298). The Uí Luinín were probably already long established as herenachs before the first mention in the Annals of Ulster.
- ⁸ It was common to cement an alliance by giving a daughter in marriage. The name of the daughter is often not recorded. Chillingly, if the alliance ended the daughter may have been divorced, and returned to her father's hall until such time as she was needed for another dynastic alliance.
- ⁹ In time, much of the land conquered by the Normans was taken back by the Irish, leaving only "the Pale" around Dublin in Norman possession – hence the term "beyond the Pale".
- ¹⁰ John Dorney, The Irish Story Hugh O'Neill and the Nine Years' War
- ¹¹ It is also likely that some Fermanagh Lennons (Ó Leannáin 'descendant of Leannán') were anglicised as Lunny/Lunney and vice versa. The surname Lennon may also be derived from Luineach. However, the spellings in the Annals of Ulster are distinct. There will have been cross-over between Lennons and Lunneys when the surnames were anglicised, with arbitrary spellings.
- ¹² There are many variant spellings. Lunny (the most common) and Lunney are the modern spellings. Right up until the 20th century a single family surname could be spelt lots of different ways, depending on who recorded it. So Lunnin, Linen, Linnen, Lunye, Luny, Lunnie, Loney, Looney (this is not related to Lunney, but was sometimes given as the spelling). There is even Lynegar, which was deliberately chosen by a Professor of Irish at Trinity College, Dublin. This was first used by his ancestor (possibly his grandfather) in a family tree commission he executed in 1632. It may be close in English pronunciation to the early Gaelic form Luineach. The spelling of Lunney is, itself, possibly modelled on an existing English surname.
- ¹³ Estimated by Perceval-Maxwell. Other estimates of total Irish population were c. 2 million around 1600.
- ¹⁴ A Census of Ireland circa 1659 ed. Séamus Pender, Irish Manuscripts Commission, 1939
- ¹⁵ The 1659 census, more of a headcount, named all Tituladoes (mostly planter landed gentry) but mentioned only about 20% of the rest of the population by name: those deemed to be principal families of a given Townland. There might have been other Lunneys in humble circumstances who were in the headcount, but not named.
- ¹⁶ The 1659 census for County Tyrone is lost. There would also have been Tyrone Lunneys at the time.
- ¹⁷ In this family history I often use the spelling "Lunney" for all Lunneys, however spelt.
- ¹⁸ He was played by Marc McGuire in the 1994 film "Apollo 13"
- ¹⁹ Scholars of the family will have moved to join new patrons, or for extended visits to other courts. For example, Gilliacrist Ó Luinigh was apparently recorded on a list of Isle of Man names at the time of William II's census of 1090. This may be a citation in error, as other sources quote this entry as being in the Annals of Ulster. Various Lunneys also moved to Dublin from the 18th century onwards.
- ²⁰ He was probably unmarried as he passed on the Fermanagh genealogies to his sister's son.
- ²¹ The Bannons were originally the third party with the Lunneys and Breslins.
- ²² Ó Scea, C Article in Proceedings of the Royal Irish Academy Section C January 2012
- ²³ <https://timothylunney.wordpress.com>
- ²⁴ A Miracle of Learning: The study of Seanchas page 275
- ²⁵ Matthew Lonine of the Arde. Matha, in 1571, wrote an Irish law tract catalogued in the Institute of Historical Research, UCL.
- ²⁶ Fiant were Orders from the English Monarch: A Fiant in 1572 made Patrick Savage seneschal of the Arde with power "to punish...rhymers, Irish Harpers..." Matthew Ó Luinín contributed to a volume of bardic poetry in 1571, so maybe this was the offence for which he was pardoned.
- ²⁷ RIA>MS>23 E18. This is one of the papers which belonged Charles Lynegar
- ²⁸ Oxford Bodleian Library, Rawlinson B 512. P Smith: "Marginal comments prove that it was in the possession of the Uí Luinín as late as 1710. Conchabhar's name appears on the margin of folio 129rb. The births of "Patt. Linan"; "Rynold Linan"; "Phillip McLinan Edmond & son", a mistake perhaps for "Phillip mac Edmond mc Linan, son [?]; "Catharine Linan" and "Onora" are recorded on folio 139vb".
- ²⁹ Introduction to The Maguires of Fermanagh PS Dinneen (translator) 1917
- ³⁰ The Maguires of Fermanagh
- ³¹ So called because he accepted some of the lands which had been ruled by the previous Maguire chieftain.
- ³² Families who were secretly Catholic may have publicly converted to COI to avoid losing their lands. Also, some ambitious sons could have converted so as to take over the lands belonging to Catholic kin.



- ³³ Patent Rolls of James I. p. 383 Pat. 16 James I
- ³⁴ Inishmore itself was originally in the Parish of Derryvullan – as a detached portion of the Parish. It was later re-assigned to the Parish of Derrybrusk.
- ³⁵ A Miracle of Learning: Studies in Manuscripts Chapter 14: Charles Lynegar, the Ó Luinín family and the study of Seanchas
- ³⁶ 1641 Depositions, MS 809, folios 101r-102v
- ³⁷ ‘Shipped for the Barbadoes’: Cromwell and Irish migration to the Caribbean. Published in Confederate War and Cromwell, Cromwell, Early Modern History (1500–1700), Features, Issue 4 (Jul/Aug 2008), Volume 16; Wikipedia: 15–25% Padraig Lenihan, Confederate Catholics at War, p112; 50%: The History and Social Influence of the Potato, Redcliffe N. Salaman, Edited by JG Hawkes, 9780521316231, Cambridge University Press; 83%: The Cromwellian Settlement of Ireland by John Patrick Prendergast.
- ³⁸ Oxford, Bodleian Library, Rawlinson B 512: Ancient Irish Deeds and Writings, Chiefly Relating to Landed Property, from the Twelfth to the Seventeenth Century, with Translations, Notes, and a Preliminary Essay
- ³⁹ O ‘Lynnán; 8 residents; Irish; Drumully/Terribruske/Derryvullan/Magheracross. O Lunnin, 7 residents; Irish; Bohoe/Rossorry/Clenish/Killasher. McLynnán; 11 residents; Irish; Bohue/Rossorry/Clenish/Killasher.
- ⁴⁰ The figures are aggregated from 4 adjacent parishes, as above
- ⁴¹ There could have been some more humble families which were not named in the headcount.
- ⁴² 30/9/2017. Studia Hibernica. 43 p 25-52 P Smith
- ⁴³ B 1 1a catalogue 1078
- ⁴⁴ An earlier Ó Luinín adopted the surname “Patrick Lynegar” and anglicised Ard Uí Luinín as “Mount Lynegar” in the 1630s. He did this, presumably, to help advertise and sell his family genealogies to the new English and Scots Undertakers.
- ⁴⁵ (Dublin, Trinity College MS 1282)
- ⁴⁶ Marsh’s Library – a mirror on the world, 2009
- ⁴⁷ Smith states that a 15th & 16th century vellum manuscript in the Bodleian Library has marginal comments proving that “it was in the possession of the Uí Luinín as late as 1710”. Issues 102-105; page 24
- ⁴⁸ A Miracle of learning p 276
- ⁴⁹ Niall is an eminently desirable forebear and any Ulster family with ancestral pretensions claims descent from him
- ⁵⁰ Dr Mary Katharine Simms, lately Senior Lecturer in Medieval History at Trinity College Dublin, kindly examined Lynegar’s papers for me in 2019. She translated the gist of the family tree document from Irish into English.
- ⁵¹ Dept of Medieval History, Trinity College Dublin. Dr Simms also wrote the entry for Charles Lynegar in the Oxford Dictionary of National Biography.
- ⁵² This type of long lease would have been mostly given to Protestant settlers
- ⁵³ Mentioned in Pól Ó Longáin’s 1842 transcript of the Fermanagh genealogies
- ⁵⁴ Up until recently, in the polarised communities of the North of Ireland, some Catholics would take on “passing” names to enable them to work in Protestant areas without raising comment. Also, some parents deliberately chose a bland English first name and called their children by their second, Irish, name.
- ⁵⁵ Colm O Baoill 2007 *Scríobhaithe agus Saothrú an Léinn i dtuaisceart na hÉireann ó 1300’*. Belfast: *Léann* I 77-91.
- ⁵⁶ Grandson of Conchabhar son of Piaras son of Giolla Pádraig Ballach son of Brian son of Corbmac Óg son of Matha
- ⁵⁷ Pól (1801-66)
- ⁵⁸ Donald M. Schlegel; Clogher Record Vol 20 No 2 (2010) pp 195-221 Article Eastern Ulster Origins in the Fermanagh Genealogies.
- ⁵⁹ Tithe Applotment records for the six counties of Northern Ireland are held in PRONI and are not available online (so not accessible during covid lockdown). Timothy Lunney supplied me with the Fermanagh Applotment records.
- ⁶⁰ 1829 onwards - the rate was increased to 10 pounds for everyone, stripping 40-shilling freeholders of their right to vote increasing the influence of landlords by effectively confining membership to the propertied or monied classes.
- ⁶¹ The Tithe Applotment Books record the results of a land survey taken to determine the amount of tax payable by landholders, to the Church of Ireland. These tithes were payable to the Clergy of the COI regardless of the religion of the landholder.
- ⁶² The censuses of 1861 to 1891 were officially pulped not, as is often believed, destroyed by fire in the 1922 siege of the Four Courts in Dublin.
- ⁶³ Co Armagh is given as his birthplace in the 1901 and 1911 censuses. Census information is not always reliable, but there is currently nothing to disprove this.
- ⁶⁴ Coincidentally, my old friend Maureen Vallely, whom I’ve known for nearly 50 years. had been married to Peter Vallely. Peter’s family came from Belfast. He is the direct descendant of Mary Millar who registered her son Peter, who she had with another man, with her husband’s surname.
- ⁶⁵ Catherine Lunney was illiterate, since the children are registered with odd, different, spellings of their surname – eg Lunnie. Catherine is recorded, in at least one of the birth registrations, as being the informant.
- ⁶⁶ Four of the children died as infants. William lived until age 13.
- ⁶⁷ 1901 Census of Ireland. National Library of Ireland
- ⁶⁸ Even after the introduction of compulsory attendance girls were often kept at home to help with domestic duties and childminding.
- ⁶⁹ Maggie Graham’s brother Harry Graham, who had two tiny children, joined up early in the War. Sarah Dempsey’s letter to Maggie in early 1916 talks about the children’s prayers for their Daddy.



⁷⁰https://en.wikipedia.org/wiki/Mesopotamian_campaign

⁷¹ www.CassidyClan.org

⁷² www.CassidyClan.org

⁷³ The Census, which was ordered by the Commonwealth government, was managed and compiled by Sir William Petty, an English economist. Petty had a sweeping plan to solve the problems of governing rebellious Ireland. This involved transplanting around three quarters of Irish people to England and replacing them with English settlers. The Irish could be calmed and quarantined in England, becoming a useful source of labour. Petty developed his plan over many years. He began with ensuring that everyone in Ireland would be meticulously counted and categorised by proxy for religion – Irish, Scottish, English. He hoped to forward his developed plan with Charles II when the monarchy was restored, but it remained a pipe dream.

⁷⁴ Nowadays only the Church of Ireland Church in Lurgan is known as “Shankill Parish Church”. The Catholic churches in central Lurgan are St Peter’s and St Paul’s – St Peter’s was probably the old Catholic Shankill Church, on its previous site.

⁷⁵ No record of her death

⁷⁶ Arthur was brother to John Chichester and was appointed Commander of Carrickfergus Castle in his place.

⁷⁷ Yes, I love the beauty of the Glens even more than the watery beauty of the Fermanagh isles.

⁷⁸ Forum.Antrimhistory.net

“There are so many degrees of cousinship in the Glens it can be difficult to work out which branch of the family is which. However, I was told that John McAuley was cousin to the McAuleys of Ballyfad.” The Cushendall Parish register has minimal information (just names and dates) and 15 years of registers are missing (1845-1860). It runs from roughly 1838 to 1889 for baptisms and marriages.

⁷⁹ Kate Bell (née O’Toole) and Enda McAuley

⁸⁰ Or even earlier. The north-east coast of Ulster and nearby Scotland have connections going back centuries. At one time they were part of the 6th and 7th century kingdom **Dál Riata** or **Dál Riada** (also **Dalriada**).. a Gaelic kingdom that encompassed the western seaboard of Scotland and the north-eastern corner of Ireland, on each side of the North Channel. At its height in the 6th and 7th centuries, it covered what is now Argyll ("Coast of the Gaels") in Scotland and part of County Antrim in Northern Ireland. Source: Wikipedia

⁸¹ The Hearth Tax was levied by Charles II after his restoration in 1662. Not all properties are recorded, but it is useful in the absence of census material. The list also shows 33 McAuleys, with none yet for Altmore

⁸² On Irelandx.com: McNeill & McKendry from Cushendun thread

⁸³ As Catholics, they would have been descended from the original Scots settlers who came over with the MacDonnells in the 1500s

⁸⁴ One of the great-grandchildren remembers a family holiday in 1960 at the old McNeill farmhouse with her parents (Totten) and Granny Lunney (Mary McAuley). She remembers being told that the house belonged to her Granny’s cousin.

⁸⁵ <https://irelandx.com/ireland/antrim/culfeightrin-antrim/message-board/mcneill-and-mckendry-cushendun>

⁸⁶ These were most likely close family. Similarly, the Lunnys of Crown Hall held three adjacent farms.

⁸⁷ John was recorded as tenant of Tornamoney in 1861 Griffiths. He was replaced by Eliza in 1864/5 and Alexander in 1866

⁸⁸ Source: JohnGrenham.com “There are several Irish, Scottish and Norman originals for this surname. In Munster it is often the anglicisation of Mac Inneirghe, from innereighe, meaning “abandonment”, and has also been rendered into English as MacHenry and MacEnery. This family were prominent in Co. Limerick. In Co. Tyrone, it is found as an anglicisation of O hinneirghe, from the same root. At least two other Gaelic Irish sources for the name exist in Ulster, the Mac Einri, descended from Henry, son of Dermot O’Cahan (died 1428), situated in the north Antrim/Derry area, and the O hAiniarriadh, originally from south-east Ulster. In addition, the surname appears in Connacht, where it appears to derive from a branch of the Norman FitzHenrys who settled in west Galway in the middle ages. To complicate matters further, Ulster contains many Scottish surnames based on Henry as a personal name - Henderson, Hendry, McKendry, Hendron etc. -which have long been confused with similar-sounding Gaelic Irish surnames in the same areas”

⁸⁹ In 1959 the Lunney family had their first family holiday, staying in a riverside cottage (no water or electricity) near Cushendall. We all walked one footsore day to and from Cushendun. Brendan, aged five, was the youngest walker. Mariea, aged 4, in the burgundy-liveried tansad, complained of being tired at the end of the day. It was a wonderful holiday, which we still talk about occasionally.

⁹⁰ Hansard: 18th March 1847: Absentee Proprietors (Ireland). *HC Deb 18 March 1847 vol 91 cc159-86*

⁹¹ With the then Irish Parliament complicit

⁹² There was little alternative to this, since their adult children would have had no money or prospects

⁹³ 10% of the population died and 10-15% emigrated as a consequence of the Great Famine of the 1840s. An even more damaging famine happened back in 1740/1 when 13%-20% of the population died in one year. This was caused by the “mini-Ice age” of exceptionally severe weather across Europe in 1740. People died because their food stocks were wiped out by the appalling, long-lived freeze.

⁹⁴ Except for a period of instability in the 1700s when a number of factors, including rack rent increases on new leases, recurring crop failures and a drop in demand for cottage industry linen prompted an early wave of emigration, mainly of Presbyterian planters;

though see this link for some counter-arguments <http://www.ulsterscotslanguage.com/en/texts/scotch-irish/how-scotch-irish-is-your-english/misconceptions-about-the-scotch-irish/>

⁹⁵ He tried converting to Catholicism to avoid persecution but this did not serve, and he moved from France to Holland

⁹⁶ <https://makeitbritish.co.uk/uk-factories/irish-linen-industry-tour-northern-ireland/>



- ⁹⁷ In 1786 he lobbied fellow traders to establish a slave trading company. This was stymied by Thomas McCabe who wrote in the proposal book "May God eternally damn the soul of the man who subscribes the first guinea"
- ⁹⁸ Irish Maritime Trade in the Eighteenth Century: The Ulster Linen Triangle. December 2008 Thesis of KA Cheer, Victoria University of Wellington, New Zealand
- ⁹⁹ <https://www.historyireland.com/18th-19th-century-history/a-lying-old-scoundrel/>
- ¹⁰⁰ Irish Maritime Trade in 18th century
- ¹⁰¹ Cross-fertilised by the philosophies of the Scottish Enlightenment
- ¹⁰² The story of Irish Linen. www.culturenorthernireland.org
- ¹⁰³ Over time it became 30% Catholic, reflecting the religious mix of the surrounding countryside
- ¹⁰⁴ The Orange Order was, and still is, a Protestant organisation celebrating Protestant heritage, especially the decisive Battle of the Boyne in 1690. William of Orange, who married James II's daughter, became King after Catholic James was repudiated by the British Parliament. William's forces defeated James's in battle, staged in Ireland, and re-established an enduring Protestant monarchy in the United Kingdom. The annual Orange marches commemorating this battle were illegal in 1835. The military was called in to suppress them, and bloody rioting ensued.
- ¹⁰⁵ And 20th century and (sigh) the 21st century
- ¹⁰⁶ The party is still called "the Conservative and Unionist Party".
- ¹⁰⁷ "Randolph Churchill may never have uttered these emotive words during his visit to Ulster in 1886—they appeared in a public letter to a Glasgow Liberal unionist but they undoubtedly expressed the belligerence and self-righteousness of the Ulster protestant resistance to the prospect of home rule for Ireland." Quote from article by RFG Holmes: Ulster will fight and Ulster will be right': The Protestant Churches and Ulster's resistance to Home Rule, March 2016. Studies in Church History
- ¹⁰⁸ In 1914 the final Act included clauses to allow the six Ulster counties with the largest Protestant population to stay under UK administration for a trial period of six years. This was intended to avoid the prospect of civil war between the north and south of Ireland. The advent of the First World War postponed implementation of the Act.
- ¹⁰⁹ 57% in Ulster province. 66% in the six counties (Derry, Antrim, Down, Armagh, Tyrone, Fermanagh)
- ¹¹⁰ 1841 census counted 8.2million. this was probably an undercount by around 300,000.
- ¹¹¹ This figure includes all types of Protestants, plus small numbers of other religions such as the Jewish religion.
- ¹¹² Daniel O'Connell, in the 19th century, was the first – but not the last – to use this phrase
- ¹¹³ The UVF sourcing of munitions from Germany was to be glossed over and recast
- ¹¹⁴ They were forced to resign after this climbdown
- ¹¹⁵ The UVF apparently had well-matured plans to take over military armouries and to march on Dublin
- ¹¹⁶ One of the wounded died later, making 15 deaths
- ¹¹⁷ "Ordinary" people were not affiliated with militarised organisations, but initiated or took part in sectarian mob activity through fear of, and anger against, the other side
- ¹¹⁸ Described as a "mini Civil War" between IRA, UVF and British troops
- ¹¹⁹ Belfast's unholy war. Alan Parkinson (Four Courts Press)7
- ¹²⁰ 60% Catholic although they were 25% of the population
- ¹²¹ <https://www.theirishstory.com/2015/07/10/today-in-irish-history-july-10-1921-belfasts-bloody-sunday/>
- ¹²² Given that the most recent Troubles lasted for 30 years without resolving the issue, it is hard to see what else they could have done in 1921.
- ¹²³ Widely quoted, but no source
- ¹²⁴ Uncle Joe Lunney was raised by the republican O'Tooles after his mother died. For the rest of his life, he was an avowed republican. In 1943 he was charged with possession of firearms, ammunition and gelignite and served time in prison. He was most likely storing the materials for his section.
- ¹²⁵ Nolan is a very common native Irish name, originating in Carlow
- ¹²⁶ MacRory Court. House and yard valued at £3
- ¹²⁷ Her daughter Catherine Dempsey married on 7th April 1875 from 28 Short Strand. Father's name: John Dempsey
- ¹²⁸ Living at Aghadowey Street and (Sarah) Beersbridge Road
- ¹²⁹ This is a tiny two up two down house off the Beersbridge Road. In 1911 they crammed ten people into it. John Dempsey Senior would have had good wages as a skilled worker. Three adult children were also earning. They were obviously fine with this small shared space and preferred to add to their savings instead. This would have helped immensely when they were put out of the shipyard and their home in 1920.
- ¹³⁰ They could even have been relatives of John Dempsey
- ¹³¹ Sarah, house and yard in Hamilton Place valued at £4.10.0 and John- house and yard in Cluan Place valued at £4.10.0
- ¹³² House with garden (no yard) valued at £2.0.0.
- ¹³³ Daughters, sons and sisters-in-law were routinely noted without the "in-law" suffix.
- ¹³⁴ Map ref 145: 306 Newtownards Road, Ballymacarrett. Valuation £1.10.0. House (no yard)
- ¹³⁵ This may be why the Belfast Directory for those years gave John Senior's mother-in-law and Margaret Dempsey as heads of their households. If the men had been named in the directories, their homes would have been found very easily.
- ¹³⁶ Literacy can be difficult to establish. It's possible, though unlikely, that someone asked brusquely by an official to "put your mark there" would do just that to avoid a fuss. Or, a more likely scenario, a witness at a wedding didn't want to "show off" or embarrass the other illiterate signees. The 1901 and 1911 census declarations of literacy also cannot be taken as



given. For example, the educated son or daughter could have completed it and entered their parents as literate out of courtesy.

¹³⁷ Auntie May's granddaughter, Tara Lynne O'Neill, plays Mrs Quinn in Derry Girls.

¹³⁸ Snippets of Beechmount History: Ed Olive Maguire, Beechmount Community Project Publication 2005

¹³⁹ Granny's husband John died in January 1959.

¹⁴⁰ Her first name was Unity. Her children were registered with this name for their mother. She probably changed to her second name, Winifred, when the name "Unity" became contentious in the context of Irish nationalism.

¹⁴¹ My mother gave several photographs on a whim to my then husband, Thomas, thinking he would appreciate them. He later cut these up and made them part of a collage for an art project.

¹⁴² Van Morrison was brought up in Hyndford Street and his father worked as an electrician for Harland & Wolff

¹⁴³ Constance Kent murder: The Suspicions of Mr Whicher Kate Summerscale.

¹⁴⁴ There are occasional omissions (in error) in the online records.

¹⁴⁵ Rose Anne may have had stillbirths, given the relatively large gaps (for their time) between children. She may also have had more children in the first years of her marriage, who had already left home by 1901. It is difficult to trace these as Graham is a very common surname and the family moved between Dublin, Belfast, Derry and possibly other towns.

¹⁴⁶ Whereabouts now unknown.

¹⁴⁷ The Lusitania had been torpedoed and sunk by a German submarine just off the coast of Ireland a year before, with the death of 1,200 people. So, Maggie took a dangerous journey across the Atlantic to come home.

¹⁴⁸ I have the trunk in my bedroom. It is now old and battered, but is an irreplaceable bit of family history.

¹⁴⁹ The trivets could be swivelled over onto the fire to heat a kettle or cooking pots.

¹⁵⁰ In a late episode of the comedy "The Royle Family", their Nan moved in to their living room in the same way.

¹⁵¹ She was a lovely woman. She asked me to call her "Florrie" but I never could. She will always be, affectionately, "Mrs Trew" to me.

¹⁵² See both photos for comparison. For my money, the school photo is of Daddy, taken in 1918. The (probably) faded ink was misread as 1913. The apparent "widow's peak" in the school photo was probably a lock of hair falling forward a little.

¹⁵³ In my first week at school, aged five, in 1955 the Headteacher slapped me hard on the hands with a cane for dawdling on my way to school. Caning in schools was not abolished until 1986 in state schools and 1998 (England)-2003 (N Ireland) in private schools. It was taken for granted by parents and school staff that teachers had absolute power to hit children. No wonder there were shocking abuses by sadistic or simply bad-tempered teachers.

¹⁵⁴ <http://www.bergenecatholicabuse.com/PDFs/REPUTATION.pdf>. A Most Unenviable reputation: The Christian Brothers and School Discipline over two centuries Barry M Coldrey. He argues that, for a long time, children were subject to harsh corporal punishment at home and at all types of school and workplace. The Christian Brothers were part of a wider regime. They may have continued with harsh punishment for longer than some other institutions.

¹⁵⁵ "There was a great number of Protestants and Orangemen who employed Roman Catholics. He felt he could speak freely on this subject as he had not a Roman Catholic about his own place (Cheers). He appreciated the great difficulty experienced by some of them in procuring suitable Protestant labour, but he would point out that the Roman Catholics were endeavouring to get in everywhere and were out with all their force and might to destroy the power and constitution of Ulster. ... He would appeal to loyalists, therefore, wherever possible to employ good Protestant lads and lassies." Sir Basil Brooke, Unionist Party, then junior government whip, 12 July 1933, later to become Lord Brookeborough and Northern Ireland Prime Minister. Reported in: Fermanagh Times, 13 July 1933; Quoted in: Hepburn, A. C. (1980), The Conflict of Nationality in Modern Ireland, London: Edward Arnold (Documents of Modern History series). Page 164.

¹⁵⁶ https://en.wikipedia.org/wiki/Great_Depression_in_the_United_Kingdom

¹⁵⁷ These were manned variously by regular police, B specials and black and tans.

¹⁵⁸ Today in Irish History – July 10 1921 – Belfast's Bloody Sunday.

¹⁵⁹ Several people had more than one vote if, for example, they lived in one constituency and owned a business in another.

¹⁶⁰ There was no chance of a Nationalist or Labour candidate getting elected in West Belfast, so the vote would have been symbolic.

¹⁶¹ The school leaving age was raised from 12 to 14 after the 1918 war.

¹⁶² Joe Graham, a West Belfast local historian, who self-published "Rushlight" for many decades, told me that Uncle Joe took the rap for other parties, who were the real custodians. Knowing Uncle Joe, I imagine he was proud to serve time for the republican cause.

¹⁶³ At some stage Tommy would have gone his own way. This may have been when Daddy enlisted in 1938 or even earlier.

¹⁶⁴ Rowton House, Highgate Park, Birmingham (now The Paragon Hotel).

¹⁶⁵ https://en.wikipedia.org/wiki/Royal_Inniskilling_Fusiliers: The 2nd Battalion, a Regular Army unit, was serving in the 13th Infantry Brigade, alongside 2nd Wiltshire Regiment and 2nd Cameronians (Scottish Rifles), part of 5th Infantry Division. It was sent to France in late 1939 after war was declared. The battalion, as part of the BEF, was among those that were evacuated from Dunkirk after desperate fighting as the rearguard to the retreating BEF. The battalion was reduced from 800 to 215 persons, all ranks.

¹⁶⁶ The missing medical record would have given details of the 1939 illness and hospitalisation after his wounding at Dunkirk.

¹⁶⁷ There is no information on why he was in hospital.

¹⁶⁸ 2nd Battalion deployed to France on the outbreak of the Second World War (1939-45) in 1939. It then fought in the retreat to Dunkirk in June 1940. It later assisted in the capture of Madagascar in 1942, before joining the Sicilian and Italian



campaigns from 1943 to 1945. It was joined in Italy by 6th Battalion, which had earlier fought in Tunisia (1943) and Sicily (1943). In June 1944, the two battalions were merged, going on to fight in the remainder of the Italian campaign.

¹⁶⁹ There is nothing in Daddy's Army notes about which Company he was assigned to. He has marked "Sigs Platoon" on his copy of the Presentation of Colours ceremony of 1st June 1939

¹⁷⁰ Inniskilling Museum Pamphlet: The Inniskilling Regiments in France and Belgium 1939-1940

¹⁷¹ https://en.wikipedia.org/wiki/1st_Assault_Brigade_Royal_Engineers

¹⁷² There were occasional sectarian killings.

¹⁷³ Limiting votes to head of household; giving multiple votes to business owners; gerrymandering ward boundaries to ensure a swinging majority of Unionist politicians; passively encouraging emigration of Catholics by favouring Protestants for government and civilian jobs.

¹⁷⁴ This was a bitter internecine war between IRA forces who wanted to fight on for a united Ireland and those who wanted to settle, however reluctantly, for a Treaty which partitioned Ireland. These civil war battles played out mainly across the south of Ireland. The IRA was active in the north also. But, in the main the north was dominated by the warlike preparations of Ulster Unionists, plus riots and reprisals against the Catholic community.

¹⁷⁵ When we were young, we called her "Mammy" but, as older adults, we began calling her "Mum". Daddy died when we were all young adults, so his title was never shortened to Dad.

¹⁷⁶ Mum joked once that she could have married a man who had an orchard, but she chose Daddy

¹⁷⁷ BBC archive has a section on "Tintown Kids". It has a couple of photos of people from Westrock bungalows, including one of me (Deirdre) aged about three, with Danny, Eamon and Josephine Cochrane. Josephine was my best friend when I was little. We all look startled and windswept. The photo was taken by a neighbour. I remember it being taken.

¹⁷⁸ Hoking involves sorting through the rubbish tip looking for scrap metal or other usable items.

¹⁷⁹ Johnny was born 27th December 1946 and Carol 18th December 1951 so technically there were four under-fives only for a week.

¹⁸⁰ As a disabled ex-serviceman he was treated more favourably by officialdom. He got a job working as a night cleaner in government offices. It was a secure job, with a pension and, as such, a step up.

¹⁸¹ These deep holes were created when the clay was scooped out to make bricks, and abandoned when the brickworks closed. They were particularly dangerous because the sides were very steep and muddy. Any child who fell in would not have been able to climb out again. There were reputed to be several drownings over the years. Children also drowned at the Rock Dam, further up the mountain. This was a natural dam, but it had lots of weed below the waterline. Children drowned when they got caught up in the weed.

¹⁸² When St Thomas's School was demolished in 2019, they found a pint milk bottle embossed "O'Hare's Diary, Whiterock Road, Belfast". So, O'Hare (or his forebears) must have bottled his cows' milk himself at some time in the past.

¹⁸³ <https://timothylunney.wordpress.com/who-are-the-mhuintir-luinigh/>

¹⁸⁴ www.ancestry.com

¹⁸⁵ The official certificate is a copy (not a facsimile) of the original, but if he had been illiterate it would have shown his mark, endorsed by the priest, as it was for the witnesses.

¹⁸⁶ This did not always mean illiteracy, sometimes it was just lack of practice in writing, or shyness in official establishments.

¹⁸⁷ about 2,751 Lunnys and 1,436 Lunnys in the world, according to forebears.io

¹⁸⁸ www.irelandxo.com

¹⁸⁹ Spelt variously in the Parish Registers

¹⁹⁰ He registered the births of John (1827) and Adam (1829) with Tattygare as his address, rather than Crown Hall. Griffiths' Valuation shows Adam Lunney holding herd land at Tattygare in 1860s—maybe a brother of the senior Thomas, or his uncle.

¹⁹¹ Assuming there was a legal marriage, rather than a common law marriage. Common law marriages were not common in the early 19th century, but seem to have been more common later in the 19th century, in urban areas.

¹⁹² Coincidence cannot be ruled out. Lunney and Beatty are very common Fermanagh names.

¹⁹³ I have searched assiduously for John Lunney the chimneysweep's parents, searching multiple sources and databases. I have tried every variety of spelling, to no result. I had thought John Lunney of Crown Hall and Jane Beatty of Trory were the most likely candidates. But, as all the best historians say: "absence of evidence is not evidence of absence". Many more old records are being digitised every year, so perhaps something will finally turn up giving John Lunney the chimneysweep's baptism record and, with it, establish definitively the names of his parents.

¹⁹⁴ Thomas Junior and his wife Ann Maguire christened nine children at Rossory COI Church. The youngest, Benjamin, became a farmer in Jefferson, Spink, South Dakota and his father Thomas retired there.

¹⁹⁵ The Marriage Certificate is officially recorded as between John Lunny and Jane Betty.

LUNNEY FAMILY HISTORY: AN OLD ULSTER FAMILY



The first printing was in black and white with a colour cover. I have now made some small changes and corrections for the full-colour print run of the family history. These are shown below.

Page No	Position on page	Text changed or added to	Change or addition
8	Line 4	Ireland in 1660	Ireland in 1600
9	Third paragraph from bottom	3,000	4,000
11	Line 8	11 Lunny (.....10 Lunny)	9 Lunny (.....8 Lunny)
16	Second line of table	7	8
31	Third line from end	and emigration	and 10% emigration
35	Middle of page	22 nd June 1920	22 nd June 1921
60	Fourth paragraph from top	shipyards until he, and his family	shipyards. Most likely he would have taken a break until things calmed down. He, and his family..
62	Twelfth line from bottom	right arm	left arm
63	Tenth line from bottom	ran off.	ran off. The gun may have jammed
70	Tenth line from bottom	In August 1938 he was present	from August 1938. He was present in June 1939
77	Seventh row from bottom	...early 1970'searly 1970's. He continued with his domestic routine right through those years.
78	Middle of page	I don't know whether it is true,	It is unlikely to have been true,
83	First paragraph	was set up there..	Was legislated....
96	Footnote 69	Mary Dempsey	Sarah Dempsey
100	Footnote 187	about 3,000 Lunnys and 3,000 Lunnys	About 2,751 Lunnys and 1,436 Lunnys according to forebears.io

Additions to sources (omitted from first printing)

Ballymena Observer, 1907. Accessed in Newspaper library archive, Library Street, Belfast

www.forebears.io

Whitley Moran T. The Fermanagh Genealogies. A Provisional English Index to the Pedigrees. Article in Vol 5 No 3, Nov 1976, The Irish Genealogist pp 290-297

Nicholls K.W. The Irish Genealogies: Their Value and Defects. Talk given to the Irish Genealogical Research Society at a meeting in Dublin, 29 May 1975

<https://digital.bodleian.ox.ac.uk/objects/a5918f5a-2149-47bb-857e-0792bab8085a/>

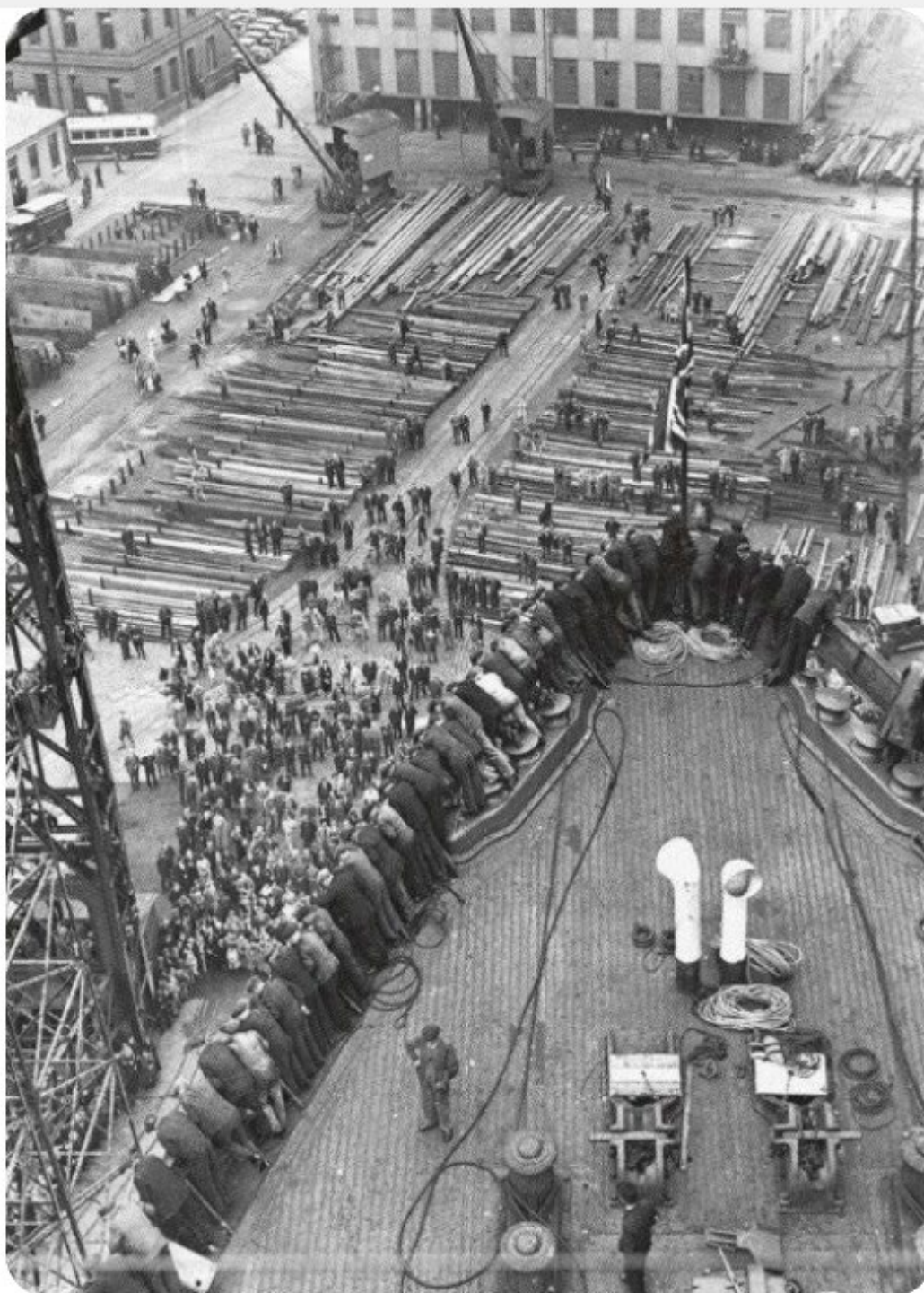
<http://www.medievalists.net/2012/10/01/annals-of-ulster-of-the-early-middle-ages-ad-500-1000/>

<https://images.fineartamerica.com>

https://www.flickr.com/photos/brian_oneill/8599946347/in/album-72157633114952143/

I have also added some pics on previously blank pages, and corrected minor typos. I have noticed some repetitions and lack of flow in places, but I didn't want to start in and create a full colour printed document that was completely different from the first printing.





<https://www.pinterest.co.uk/pin/371195194268216197/?d=t&mt=login>

Old Belfast in Photographs

View down onto belfast shipyard



alan elliott
23 followers